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THE EVIDENCE

By CLARENCE E. FLYNN

I know God's in His heaven,
For joy is in the world.
The skylark sings of gladness.
The dewdrop is impearled
On every morning blossom
Across the smiling sod.
Joy thrills in all creation,
And joy is born of God.

I know God's in His heaven
For love is on the earth,
Dispelling clouds of hatred,
Upbuilding human worth,
Dispensing helpful service
To those who humbly plod.
Love goes upon its conquest,
And love is born of God.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

I am working to develop the twelve faculties within my consciousness. However, I find a sad lack of what you term reverence or spirituality. Teach me how to unfold this quality.—*Extract from a letter received by Unity School.*

THE DEVELOPMENT of spirituality, or the Christ mind, should always precede the development of the faculties.

At the very apex of the brain is a ganglionic center which we may term the seat of reverence or spirituality. It is here that man holds converse with the intelligence of Divine Mind. This center is the place, or "upper room," of a spiritual consciousness, which is the superconsciousness; that is, it is above the various states of mind, but not separate from them. It pervades every phase of thought as an elevating, inspiring quality. All lofty ideals come from this supermind, and it is the inspiration of everything that elevates and idealizes in religion, poetry, art, and in fact all things that are true and real. It quickens the mind far better than a tonic, and it draws like a mighty magnet spiritual qualities that are expressed in mind, body, and affairs.

One of the offices of the supermind is to aggregate ideas. By it man can draw, from universal Mind, God thoughts; that is, ideas absolutely true. Thus spiritual reverence and meditation are cumulative; they accumulate spiritual substance, life, and intelligence, everything necessary to man's highest expression. When we pray in spiritual understanding, this highest realm of mind comes in touch with the universal and impersonal Mind, and the very mind of God is joined to the mind of man. Thus the development of the Christ mind should always precede the development of the faculties.

We should always use spiritual understanding to direct the powers of the spiritual consciousness. When we have denied and freed ourselves from the limitations of the personality, there descends into consciousness a quickening power, swift, innocent, peaceful. Our eyes become open to the Christ state with its New Jerusalem environment, now forming in the invisible heavens all about us. At this point it is well to center the attention in the top head and heart and connect them with a silent prayer, such as: *Christ within me is my glory. The brightness of His presence casts out all the darkness and my whole being is full of light.*

Thus a unity is established between the Son and the Father—a consciousness of joy and satisfaction follows. The Christ mind has descended and established itself at the very center of your being. From this New Jerusalem within, you begin to call your disciples, that is, to unfold your spiritual faculties.

FAITH FIRST FACULTY CALLED

The story of life is a parable, and its spiritual meaning is revealed only when it is symbolically interpreted. Peter, symbolizing faith, was the first disciple that Jesus named. Faith is in Spirit related to what Paul calls substance or assurance. Jesus Christ used the same illustration when He referred to Peter, a type of faith, as the rock upon which He founded His church. Faith must, then, be in Spirit closely allied to what in the outer world is substantial, enduring, firm, unyielding, with an added quality of power to do and to bring about results in the affairs of those who cultivate it.

Like the other faculties, faith has a brain center through which it acts and expresses its spiritual powers. Physiologists call this center the pineal gland, located near the center of the brain. By meditation man lights up the inner

mind, and he knows more than can be put into words. Those only who have strengthened these interior faculties can appreciate the wonderful undeveloped possibilities in man. The physiologist sees the faculties as brain cells; the psychologist, as thought combinations; but the spiritually minded student beholds them as pure ideas, unrelated, free, all-potential.

Faith can be extended in consciousness in every direction and accomplish wonderful things if quickened and allowed free expression in its native realm. When Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," He referred to faith working in spiritual consciousness. Such results are possible only to the faith that coöperates with creative law.

Faith in the reality of the invisible builds a real, abiding substance in mind and in body. All kinds of ideas grow quickly when planted in this rich substance of the mind. Jesus also called this substance of faith the "earth," and He said to Peter, "Whatsoever thou shalt bind [affirm] on earth shall be bound in heaven; and whatsoever thou shalt loose [deny] on earth shall be loosed in heaven." In all His teaching Jesus emphasized that the ruling forces of both heaven and earth are in man. "The kingdom of God is within you." "All authority hath been given unto me in heaven and on earth." "Is it not written in your law, I said, Ye are gods?" When we understand the omnipresence of Spirit (God) we quickly see how simple and true this beautiful doctrine of Jesus' is.

There is but one real faith; the avenue of expression determines the character and power of faith. Trust is a lesser form of faith, but trust is better than mistrust. As a rule, people who trust in the Lord do not understand all the law. If they had understanding they would affirm the

presence and the power of God until the very substance of Spirit would appear in their consciousness—and this is faith.

DRILL IN THE SILENCE FOR THE DEVELOPMENT OF FAITH

By CORA G. DEDRICK

You must learn to feel the things of Spirit. Just as sheep feel a sense of security under the care of their shepherd, just as the babe nestles confidingly in the bosom of a loving mother, so you will rest in the consciousness of abiding assurance when you have made contact with spiritual faith.

Spiritual faith becomes the firm foundation of all the other faculties. Spiritual faith has outgrown reason. It grows on and on and on after reason is exhausted. The one who has unfolded unwavering faith in God has unlimited power. Jesus was conscious of this wonderful power when He said, "Lazarus, come forth," even though Lazarus had lain in the tomb four days. Jesus advised, recommended, even commanded that we unfold this wonderful faculty—the enduring power that never grows less.

In order to unfold the faculty of faith it is well to meditate on faith until the whole consciousness is awakened to the faith idea. Then select two other faculties to work with faith. Love works through faith, and faith always needs the energizing power of divine life. So a drill on faith, love, and life may profitably be held in the silence.

To anchor faith in the soul relax in both mind and body, and with the attention fixed just back of the heart hold the words: *I have faith in the God of love within my own soul.* Feel the perfect assurance of your statement manifesting in a consciousness of perfect love. This opens the way for the demonstration. Then fix the attention at

the center of the head (pineal gland) and hold the prayer: *My faith is of God and in God.* Then fix the attention at the heart center, with the words: *My faith in the God of love within my soul is increased.* Then you must have more life—the pure, undefiled life of Jesus Christ. To gain more life, place your attention at the life center, with the words: *I have faith in the purified life of Jesus Christ, now manifesting in me.* Then bring the attention up to the heart center, and, with your consciousness open for new inspiration, praise God and give thanks for perfect faith established within you. Praise God and give thanks for the consciousness of the Jesus Christ life of purity manifesting in perfect love. Let divine faith expand through your consciousness, and know that the law is working to heal, to uplift, and to prosper you. Feel assured of this truth; be convinced of it.

WOULD YOU BE LOVED

Would you be loved? Be loving:
Let warmth spring from your heart
Like sunshine; do not hold yourself apart,
Longing for what is yours.
The sun does not ask for worship,
But floods the air with radiant life
To which all nature opens up her heart
And lavishes a million diverse forms of ardent love.

Would you be loved? Be loving.
When the sun's light encounters cloud and fog
Does it stop shining? Clouds are always
Temporary things; the sun is constant.
Be you constant too. What cloud can darken
Where light is? Unquestioningly pour
Each day from out your heart sweet love divine,
And love's response will come a thousandfold.

—*Helen Wild.*

THE WORLD'S NEW BIRTH

By ERNEST C. WILSON

THE OLD ORDER is changing. Now, while prophets are still foretelling the change, we find that it is actually upon us.

The change, although primarily spiritual, is deeply affecting every department of thought. Perhaps no one is wholly unaffected by the changing order. To many persons it means momentous physical and emotional adjustments. It means the revolutionizing of many industries. It is writing its history in the lives not only of individuals, but also of nations.

This change began to be marked about a century ago, it gained force during the middle and latter part of the last century, and it has already made one significant and definite advance, which this article presents.

All growth is from within outward. "First the blade, then the ear, then the full grain in the ear." Growth is the result of an inner spiritual urge. The nature of Spirit is to express. When we inhibit Spirit in its expression, so that it cannot find outlet through orderly evolution, it attains its goal by revolutionary methods. Change and growth must be continual to satisfy the creative urge of Spirit.

We can readily see that this is true in individuals. It is also true of mankind as a whole. When men cease to grow, when the avenues of Spirit's expression are clogged, an upheaval always results. Such a condition preceded the advent of Jesus the Christ. His great message, its wholesomeness, and its simplicity turned men's attention once more to the deep things of God. Religion, which had become spiritless and stultified through formalism, took on new vitality. But as the centuries following His advent passed, the

religious ceremonies that were at first prompted by Spirit within, and that, therefore, had a legitimate place in worship as the expression of innate devotion, gradually became crystallized as the end rather than the means of worship. Men became so concerned with the forms of worship that the spirit of worship was too often overlooked.

The simple teachings of the Master of compassion became involved in a maze of religious rites and dogmas. Many of these forms of thought and of ceremony were slavishly followed. The natural (or, as we might say now, the scientific) reasons for the customs of the church were lost sight of in practices that savored strongly of superstition. The spiritual laws of religion were displaced by an art of religion, a specialized system in which men forgot how to approach God in their own right, and employed religious "specialists" to invoke the Deity.

In this condition, it was above all necessary that the world be restored to a consciousness of, and a faith in, law—universal, unchangeable, divine law. The teaching of this principle began to appear through several organizations. New religions, and dangerous, many people called them. One such movement had its advent in Persia, another in India, several in different parts of America. Emerson, through his philosophy, which seems to many students to be a revival of ancient oriental wisdom, planted a seed that took root, and grew, and bore fruit.

These movements did not arise to combat the churches. Great leaders, not fettered by the chains of thought that custom forges, and open to fresh inspiration from on high, have brought forth through the churches the same freeing spirit that other teachers could impart only from the vantage ground of nonsectarianism. Nothing good in the churches will pass away, neither can any false teaching outside the churches endure. The question of churches as such, or of heterodox

organizations as such, is not involved, except in the foolish (and possibly selfish) fears of men. There is only one yardstick by which the permanency of any movement may be measured: its furtherance of humanity's highest good.

For men who had forgotten their heritage of spiritual dominion, who had forgotten how to pray, who had forgotten the ancient teaching of divine law, one need was foremost: The world needed to be reëstablished in a consciousness of all-pervading law.

"Life is not governed by chance," these various movements teach. "Law, divine law, is unescapable. For every cause there is a commensurate effect. God Himself is the First Cause. Every resistance to the law is checked; every conformance is rewarded. None can do wrong with impunity. Retribution may be slow, but it is certain. Bread cast upon the waters will return after many days."

These systems of thought were elaborately worked out. They developed a vocabulary and a method paralleling that of material science. They gained substantial followings. There have been some abuses of their message and of their power, though such abuses have been surprisingly few in proportion to the good that has been done.

The writer of this article has been familiar with several of these movements; has been a serious student of some of them. He has been grateful for the inspiration and the blessing that he found in them. It is in no disparaging spirit that he states his belief that they have reached, and in most cases passed, the zenith of their influence. That influence will continue to be felt, may even persist for a long period of time; but in ever lessening degree, for a reason that is as old as time and is best stated in the two-thousand-years-old form: "Love . . . is the fulfilment of the law."

The knowledge of law, even a love of law, is

necessary in spiritual progress; but love of law must be balanced by the law of love.

The law must be fulfilled first in love, and then by love.

The mind of man demands law; the heart must have love. The mind and the heart must be wedded. Together they must serve the Christ.

A man may know much of the law of God, yet without the love of God he cannot come into the kingdom. He must learn the law; obedience to it must become so much a part of his nature that he obeys even without consciously thinking of the fact; and then, freed of the conscious effort of obedience, he must learn to live in the joyous freedom of God's love which vivifies such obedience.

Learning the law of God is like mastering the technic of an art. The realm of joy and beauty lies beyond the technic. Technic is the only medium through which the soul of the artist finds expression. The law of God is the medium through which God pours out His boundless love upon His children.

Christ knew the love of God, but He had mastered the law of God, and He obeyed the law. He expressed the love of God in conformance to the law of God.

The movements in this new age of the world that shall best express His message and His nature are those that, recognizing universal law, do not stop there, but reach beyond into the heart of God, and teach men to rejoice in His love, which gives us sonship with Christ, and makes us joint heirs, with Christ, to His kingdom.

The movements which sprang into being in the period just before the advent of Unity seem to have been planned by a power greater than that of their temporal leaders, for one great and glorious purpose: To lift the minds of all who were prepared for their message out of the quagmire of superstition, and to establish them upon the firm

foundation of law. Their purpose, in so far as it can be fulfilled at this time, probably has been served.

Some of these movements, adapting themselves to the new order, will conform their message to the world's renewed allegiance to the age-old spirit—the spirit of love. They will thrive. Others, less flexible, clinging to a less responsive ideal, must decline. The spirit of these movements has been eclectic. Their very purpose demanded this. They have dipped into the teaching and lore of all the great world religions, and have pointed to the underlying principles common to all. They have unmasked superstition. They have rattled the skeletons of lifeless religious forms and have held the poor bones up to sorry inspection. They have established much of what might be termed, broadly speaking, the science of religion. They have left but little to feed the spirit. They have said to suffering humanity: "Make no mistake. It is not by chance that you suffer. No angry God punishes you at a whim. You suffer from yourselves. Every twinge of pain is merely the payment of a debt that is due; if the pain seems unduly severe, it is because you have dodged payment, and interest has been added to the bill."

All that is very well, and quite true. But it does not ease the pain, nor does it inspire man to turn from that which causes pain toward that which brings joy. Such teaching combines the teachings of many great world teachers, but it takes little account of the last great Teacher, the One who gave the religious message for this age. His message was a message of compassion. He came to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised.

His is the message for the world of today; a message that is scientific but which does not stop

with science; a message that reveals law and discloses that which is beyond law; a message that satisfies the head but does not ignore the heart; a message that is essentially spiritual, healing, inspiring.

The message for the new day cannot stop with the presentation of a God who is a kind of universal traffic officer, executing necessary law; it must disclose the God whose nature is that of a loving father, a guide, whose law is love.

To many students, it seems obvious that the Unity movement is an answer to the spiritual need of today, although Unity in no sense claims to be the only movement that is helping to establish the new world order. Earlier movements, already referred to, have played parts of great importance and are none the less to be commended because their place may not be a permanent one. To students who are deeply impressed by the grandeur and the majesty of God's law, the simple message of Unity may seem almost childish. They demand the mystery and glamour of a complex and involved teaching. Their spiritual hunger is so keen that they would feast where it were wiser to eat moderately. More spectacular teachings have aroused interest in those from whom Unity might not have gained attention. Like children whose eyes are bigger than their stomachs, the hungry ones try to swallow at one gulp all the food on the Father's lavish table. Only gradually do they learn that the results are better and more enjoyable if one morsel is taken at a time.

Unity realizes that no one school of thought is "the chosen" school of the new age. Unity ever seeks to apply to its own part in the forward steps that the world is now taking the principles of Truth that it teaches. Unity School must obey the law of God. Unity School must fulfill the law of love. Its own allegiance to the high vision of Spirit determines its place in the Master's service. Its permanence and its influence depend on

its unselfish, loving devotion to that vision. Every conscientious worker at Unity realizes his responsibility in fulfilling this trust. All organizations and all individuals may be "the chosen" channels for God's expression—by their own choice and by their allegiance to the spirit of Christ.

No new principle is involved in the world's new birth; there is but a renewed emphasis on the basic principle, which has been with us always: The spirit of love.

Love is the fulfilling of the law in this new dispensation; love which reaches beyond selfishness into idealism; love which heals, and harmonizes, and strengthens; love which knows no separation by cult or creed, but includes all in the brotherhood of Christ. The new birth of the world is its birth into a conscious recognition and acceptance of this principle.

IT IS GOD

By JOHN W. JASPER

It is God
That works in me,
It is God
My guide.
It is God
That works in me,
That I may work
Outside.

The golden rule of speech is to say to others what you would like to have others say to you. And it goes farther than that. It requires us to say of others what we would have others say of us. Even beyond this its golden spirit carries the one who has surrendered to its policy of love; we find that its completeness causes us to think of others in a way that we would have others think of us, with a generosity and a patience which we are happy to have directed our way.—*Imelda Octavia Shanklin.*

THE SONG OF LOVE

By ALVA ROMANES

Out from the dust, yet not of the dust, was the power of my spirit created. And out of life, yet free from its limits, was wrought the purpose of my days. My substance is in time, yet I am eternal; for all the years and their passing are but a path for my upward feet. Before the beginnings of the worlds, and before the stars were spaced in the skies, or the suns were shaped in the heavens, or the planets and the moons came to birth, even then did I worship the Infinite who is my source, and in His service I dwelt, and in prayer did I find communion. On the wings of unending change has my changeless course devised itself, and through ion and atom, with moss and flower and tree, with the life of sea and stream, and with feather and fur, with fang and claw, have I clothed myself. Through passion and shame have I walked untouched, and out of them and their dust have I created a temple, and out of the

weakness of mortality have I built a city for the glory of the Nameless. I am love, and the universe is mine, and in its heights and in its depths are heard the songs of my joy; for neither the night nor the day can limit me, and space cannot bind me, nor can the chains of form and custom confine my feet. You have seen me in the smile of babes, and in the tenderness of motherhood have I walked with you. In the flame of martyred men and upon the cross that claimed your prophets I have unveiled myself. There is no morning that has not established me, nor a noon that has denied me, nor has there come a twilight that left me in darkness. I am the road to perfection; for I am alike the purpose and the sustainer. Nothing that is can be without me. I am the dream of the world, and the visions of all the ages are of my making. From the Infinite have I come that you might know your destiny, and in acceptance of me are you made one with it; for none may walk with me and remain apart from the Eternal. In my light is revealed the meaning of all life.

THE UNHOLY THREE

By GEORGE E. CARPENTER

HAVE YOU a pet devil—an imp of negation that follows you like a shadow and continually tempts you to do wrong? Most of us have—in fact most of us have several favorite sins in which we are prone to indulge. But, like true humans, we dislike to acknowledge the fruits of our indulgence.

I should like to share with you a few thoughts about three sins that are quite too common. I have selected those that I believe cause most of human misery and unhappiness. I have dubbed my selection "The Unholy Three." Holy means whole, or perfect, and these enemies of man's are anything but whole and perfect.

The first of The Unholy Three is criticism—first because it is the most widespread. Nearly every one is infected by its malignant germ. Some cases are mild; but if there is such a thing as a world plague, its name is criticism. I use the word criticism in its generally accepted meaning of destructive criticism, such as faultfinding, "knocking," slander, and malicious gossip.

Criticism is a sin, or a missing of the mark. Scripture writers taught that sin produces sickness. Metaphysicians today know that conditions in a man's body or affairs are the results of his thinking. Every negative thought is destructive and produces some inharmony in the life of the thinker.

Criticism, the chief offender of The Unholy Three, causes rheumatism, lumbago, and indigestion. Do you know of any other so-called diseases which are as widespread as these three? Liver trouble is caused by envy and condemnation. Envy is a form of criticism, and condemnation is criticism in its most virulent form.

Let us consider who is more liable to be injured by criticism, the critic or the person criticized. If you come to me with advice or if you offer to help me with my problems, your advice or your help does me no good unless I accept it. You cannot help me one iota if I decline your aid. Likewise you cannot injure me unless I give you opportunity by granting you the power to do so. A practical attitude to adopt toward some critics is illustrated by a story told of Buddha: One of his pupils came to him and said, "Master, I have been insulted." Buddha replied, "My son, if you bring me a gift and I refuse to accept it, to whom does it belong?"

We should ignore many things that are negative in the race thought. But this does not mean that we should dodge criticism that we merit. When I am criticized, if I feel that the criticism is just, if I know that I have deserved it, I accept it as a lesson. But if I feel that the criticism is unwarranted I ignore it, and I know that it cannot injure me.

This point often puzzles Truth students; let me explain further. Some persons seem to delight in faultfinding; they are what the world calls "natural born knockers." With them everything is "all right—but." If such a person should criticize me to you, and if you should refuse to give any credence to what he says, the criticism would not reach me, disturb me, or injure me. Or, if such criticism comes to me, directly or indirectly, and I am sure that in the thing criticized my motive, my actions, and the results were good, then I ignore the criticism. I do this with faith that the good will prevail. One must not decline to accept criticism in order to defend or to justify oneself. On the contrary, one must be overly careful to seek a lesson in all criticism. To do otherwise would be to attempt to dodge responsibility and to miss opportunities for spiritual growth.

There is one person who is invariably injured by criticism—one person on whom it always reacts unfavorably. That person is the critic. The unfavorable reaction is brought about by the law of giving and receiving. Criticism, whether voiced or merely thought, is a thing that a person gives out, and under the law it comes back to him multiplied. When we understand this fully, we shall be extremely careful of our thoughts and words.

Some Truth students indulge in a very subtle form of criticism by saying that this or that person has not made a certain demonstration. I know from my experience and from observation that, when one makes such a criticism, one is very soon called on to make a demonstration for oneself.

Every one does as best he knows. Perhaps the person who we think has failed to make some demonstration has overcome far greater obstacles than we have overcome. Instead of seeing the things that we think our brother should do, let us look for the good things that he is doing. If we should notice imperfection in him let us pray that he will quickly overcome all such limitation. Let us love him as he is rather than in any measure condemn him for what we may deem his shortcomings.

We sometimes listen when a person tells us of some wrong that he has suffered at the hands of another. Then, having heard, we often condemn the alleged wrongdoer. The least that we can do in fairness to each person is to hear both sides of the case and then—well, the best thing to do then is to refrain from judging. The law will reward each person according to his merit, and our opinion cannot influence the working of the law.

The remedy for all forms of criticism is love. To learn the law of love and its application, we turn to Jesus, who said, "Judge not according to appearance, but judge righteous judgment," and "Neither do I condemn thee." He told persons

wherein they were wrong, but He never condemned them. His criticism was always helpful and constructive. Whenever Jesus pointed out other persons' shortcomings He offered them a way to overcome their imperfections.

Even constructive criticism should be generously tempered with love. To see the mistakes of others, just as we see our own, is all right, but we should never adversely criticize the mistakes or condemn the persons who make them. We should learn from our mistakes and the mistakes of others. We should view those mistakes just as a teacher regards the error in a pupil's problem. We should be willing to help others to correct their mistakes, but if we cannot help them, we should bless them and pray for their ultimate success. Instead of looking for defects in those about us let us look for their good points. Every one has good points, and after we have found them let us praise them.

Put the best construction on the acts of your associates, and if their acts do not measure up to your standard, do not criticize or condemn. Remember that you and I and every one else are doing as best we know. If we knew better, we would not do some of the things that we do. Praise people; tell them of the good that you see in them. Commend their good work. Don't flatter, but speak to them sincerely and frankly.

Any one can criticize and find fault, and the person who has most faults is usually most critical of the other fellow. Any one can praise, but few do. Honest praise is always welcome, not as a tickler of vanity but as encouragement. Sincere appreciation of a thing well done is often the spur that stimulates the doer to greater effort. Don't wait until your friends have reached the top to praise them; do it now. Don't save your acclaim for perfection. Although perfection is not a trifle, it is but a combination of trifles. Praise the little things—the little deeds of kindness, whether you

receive them or merely see them done for another. To praise means to commend or to extol, but it means also to magnify, which in turn means to enlarge or to increase. Praise the good in your life and it will increase. You can magnify the good in others by praising it; thus you will find more good in your own world. Be faithful in bestowing the little things—praise, encouragement, and the like. You may not think that they count for much, but let the other fellow judge their worth. To him they often mean more than gold.

Resentment, the second member of The Unholy Three, is an offshoot of criticism, and while not so widespread is more dangerous. Resentment causes untold misery in the mind, and it outpictures in the body as gallstones and as hardening of the arteries. Why resentment causes these diseases, which are a material hardening, is clear to us when we know that chronic resentment is a hardening of one's outlook on life.

Persons resent criticism that is directed at themselves, their loved ones, or their acquaintances. They likewise resent seemingly unkind, dishonest, or treacherous deeds. They resent the conditions under which they live. They criticize and condemn the persons whom they deem responsible for the things that they resent. The truth is that the resentful individual, not other persons, things, conditions, or God, is to blame for the things that he resents. To admit, even to oneself, that one is responsible for all the inharmony in one's life is not easy to do. Every one has inharmonies in his life the causes of which seem to lie outside himself. Frequently the cause is nonapparent. However, there always is a cause, else there would be no effect, and the cause is invariably in the mind of the individual.

The simplest yet the most comprehensive statement of the law of life is, "Whatsoever a man soweth, that shall he also reap." This is the law under which we live and by which we can control

our lives and affairs. The law is absolutely true, and the converse is equally true—namely, whatever a man reaps, he must have sown.

The unpleasant things that come into your life—the things that annoy, disturb, or distress you, the things that you resent—are all the harvest of your sowing. The negative thoughts in which you indulge and the criticism that you frame in your mind are seeds that you sow. They are things that you give out, and under the law they return to you multiplied. That is the law, and you cannot escape its operation. If you are not satisfied with the things in your life—things that you resent—you can change them by changing the character of your sowing.

The law seems hard, often cruel, in that it compels us to accept the return of negative things that we give out. But this seeming hardness makes the law kind and loving when we understand that we can harvest what we choose by sowing only that which we would reap.

Self-pity is the arch villain of The Unholy Three and is the subtlest and the most insidious of the adversaries. It lies so close to a person that its presence is very hard to detect. To overcome self-pity requires a great deal of patience and a persevering faith in God. Self-pity justifies its existence so easily and so plausibly that to yield to its blandishments is a temptation hard to resist.

Pleurisy is a physical manifestation of self-pity. But self-pity wreaks other destructions in the lives of its addicts. It etches hard lines on the face, sours the disposition, embitters the soul, and finally destroys its victim.

Self-pity might be termed acute resentment. Persons who are its slaves blame every one or every thing but themselves for their lot. They believe that they are being discriminated against; that the other fellow has had better opportunities; that life is very unfair to them. Their condition

is due to their refusal to accept responsibility for their own lives. They should realize that "God is no respecter of persons" and that, instead of discriminating, He gives to each man according to his merit.

Why should you feel sorry for yourself? The Father's storehouse is open to all His children. Why should you seek to place outside yourself the blame for your present situation? Your life is your own. You either claim or desire the right to live as you please. You claim and accept the credit for your successes. Aren't you willing to accept the blame for your failures? Remember that you cannot enjoy one hundred per cent freedom unless you acknowledge one hundred per cent responsibility.

God does not compel you to live according to set rules. You can do as you please with your life. Freedom of action is granted to every man. You choose your every thought, word, or deed. But having chosen you cannot disown responsibility for your choice, or shift it to another—not even to God. "As you sow, you reap" is one law that you cannot break, but you can break yourself in trying to evade it.

The law is unchanging and unchangeable, but it is never cruel or hard. It seems so only when you try to go contrary to it. God does not put stones in your path. He does not cause you to stumble, but when you do falter He is ever at hand to help you over the rough spots. Our Father in His infinite love ever seeks to guide His children along the way of Truth.

Turn from The Unholy Three; leave them in the darkness of their unreality. They have no power in themselves. Therefore, they have no power over you. Turn to God; face the light of Truth. All shadows are now behind you, and you are free—free in the tender, compassionate love of the Master, who said, "Come unto me . . . and I will give you rest."

CONSECRATION

By G. M.

O GOD, Thou Eternal, Thou maker of all! Thou givest me being.

Thou givest me body, mind, and soul through which to learn individuality in Thee. I lift them up to Thee. I become conscious of their holiness, as Thou hast ever been conscious. I consecrate them as a temple to Thee and in it I serve Thee. I serve Thee—Eternal. I tend the white flame of Thy ideal upon the altar. I am Thy priest.

In the infinitely great and the infinitely small I serve Thee, O God. Thou eternal Love and Wisdom and Power, Thee do I serve.

The love Thou pourest upon me, Lord, cleanses my soul and illumines the temple with Thy presence.

Thy wisdom sheds upon my mind the light of Thy omniscience.

The power that Thou givest me I give Thee again, that it may be forthwith Thy will working in me. Let my soul be patient and observe its working.

Not I, O Lord, but "thou . . . in me, and I in thee."

Use me as Thou wouldst, O God!

Let my mind hear only Thy voice and my heart echo Thy music, my eyes be filled with Thy beauty and my consciousness flooded with Thy light.

Thou givest me life, and I devote it to Thee in service in Thy temple.

Thou givest me light, and I lift the torch of consecration above the path trod by many feet.

Let me know Thee in every experience, then shall I not be lost in its pleasure or its pain.

In the outer court of service and the inner shrine of worship—Thou only, O God.

LOVE

By EVELYN WHITELL

JESUS CHRIST came to live the consciousness of love. So far as we know He never wrote anything, with the exception of that little bit of writing "on the ground," which was probably only a means of concentration while the crowd pressed on every side of Him, demanding to know what should be done to the woman whom they had arrested. He knew that the spoken word could never die, and His life was an expression of love from the time when He sat at the feet of the doctors in the Temple to the time when He healed the wound on the ear of the soldier.

Paul knew that to follow in His steps he must let the same spirit of love that was in the Master express through him. We have every reason to think that Paul was talking to himself, as much as he was talking to any one else, when he said, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." He knew that if he would follow the Master, he must close the door on a world that applauded and was attracted by magnetic power. He knew how personal magnetism and charm attract a crowd. He knew how interesting it is to listen to the words that flow from a silver-tongued orator. In all probability he held his audiences by his eloquence and expression of power, but he wanted them to understand that these things would amount to nothing if the smiling face of love was not back of them.

"And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Even though he had the power to see into the unseen, to unravel the riddle of life, to read the very thoughts of the eternal;

these things would be as nothing, without the consciousness of love.

"And if I bestow all my goods to feed *the poor.*" He knew the joy of giving just as we know it. Many of us would give with both hands. At the time of the great war, when all were offering their greatest and their best, the thing that made the gifts so beautiful was the smiling face of love back of them.

> Not what we give, but what we share,
> For the gift without the giver is bare.

"And if I give my body to be burned." That was nothing unusual in times past. Martyrs gave up their bodies, and sang with joy at the stake as the flames crackled around them. But if only tenacity of opinion made them do this; if they said, "We will die for our convictions rather than give up our religious views," the sacrifice was of no avail. When their motive was love for the Master and joy in giving for His dear sake, they were victorious.

Paul states beautifully what love really is. "Love suffereth long, *and* is kind." It is easy to suffer with any one that you love. A mother will bear from her child what she will not bear from any other human being. She will put up with her child's crossness, discontent, and ingratitude. Her love does not swerve; it is a love that says today, "I love you," and tomorrow does not close the door in your face; it is a love such as Ella Wheeler Wilcox wrote of when she said:

> Just the art of being kind,
> Is all the sad world needs.

"Love envieth not." A woman, whom I knew quite well, saved her house from being robbed, at a time when burglaries were being committed on all sides, by mentally holding this text over the burglars: "Love envieth not." I taught this text to a number of Sunday school children, who applied it daily in their school work. One little girl

told me of the wonderful demonstration achieved through her holding this statement. A child had taken a doll and cradle out of my little friend's home, and at first she blamed various school children and was going to complain to the teacher, when it suddenly came to her to hold, for the one who had taken them, the thought, "Love envieth not." She sat down with her mother and realized that no one wanted her doll and cradle and that the little girl who had taken them would return them immediately. That very night the doll and cradle were returned to their usual place in the home.

"Love vaunteth not itself, is not puffed up." When we truly have the love of God in our hearts, we shall have the meekness and lowliness of the greatest teacher of all. We shall find rest for our souls, because we shall have no desire for the vainglory of the world; all the honors and the tinsel can never make us feel exalted, for we shall always see the greater heights that are yet to be attained.

"Doth not behave itself unseemly." Love is always courteous, gentle, kind. It never makes its presence known by the banging of doors but comes in like the fragrance of roses on a summer day, leaving the room sweeter as it passes through.

"Seeketh not its own." When we know the law we never need to go seeking—our own always comes to us. If there is one spark in you that belongs to another, you and he will meet; seas and vast continents may intervene, but by the very law of attraction you and he must meet.

"Is not provoked." I wonder how many have had to repeat this sentence? We all know that the big things of life are not the most provoking. Many of us can meet great trouble bravely and go forth to overcome it like a knight on the war-path, but the small things in life, the little petty annoyances, the gnats and the mosquitoes, the seemingly trifling things, annoy us.

Once I stayed in a home where the dear, good, much tried landlady was having great difficulty with her boarders. One day, after looking up a telephone number, I carried away the directory, forgetting to replace it on the hook. In the midst of her baking the landlady suddenly remembered that she had to call some one. She reached the telephone and found the directory missing. You can imagine her consternation. Hot and worried, with her hands covered with dough, she began to call the names of her boarders, blaming each one in turn for having taken the book. Then I appeared and assured her that the others were not guilty; "It was I who removed the book." Immediately her expression changed, and with a smile she said, "Oh, if it is you, my dear, I don't mind a bit; nothing you do ever bothers me. You could turn the house into the street if you liked and I wouldn't mind—but if it had been any of the others——"

Now it was just as inconsiderate of me to have taken that book as it would have been for any one else to have taken it. But "love . . . is not provoked," and when we have divine love for all humanity our love calls forth love from others.

"Taketh not account of evil." Many of us are glad that we do not talk evil; glad that we are too mannerly to lean over the fence and join in the neighbors' gossip. But how many of us think evil without speaking it? True love thinks no evil, rejoices not in iniquity but rejoices in the truth. The truth is that every man is God's perfect child, and if we but see through the mask we shall see the Christ in others, instead of the outward seeming of evil.

"Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away."

We know that many prophecies are failing; we are daily crossing out the predictions of coming

disaster by realizing the one Presence and the one Power. Tongues are disappearing because we are coming into the age of universal brotherhood, when all nations will be as one, and only one language will be spoken. Old beliefs are vanishing, for as the age advances greater and greater discoveries are being made. When all the old things are gone, the love of God, fadeless and eternal, shall still be shining in the heavens.

As a child I delighted in the statement: "God so loved the world." I used to think that the world must be very beautiful for God to love it, but was it not His love that made it beautiful, for everything that is loved grows beautiful and unfolds into color, life, and glory. What was it that made Jesus the greatest healer? It was His great heart of love, beating with divine compassion for the multitude.

Some years ago a nurse in a home for foundlings told me the story of how one day the doctor brought in the ugliest little baby that she had ever seen. It had been found in a garret—left alone to die. It was so repulsive that at first she did not want to touch it. The doctor said, "Just wrap a sheet around it, and leave it in the cradle; it is only a county baby." The nurse said that when she heard those words, the first touch of love for the little outcast filled her heart and, wrapping a sheet around him, she said, "Thank God, he will soon be where he will be a county baby no more." Then she felt that she must wash the little body, and as she gently sponged the little limbs she thought, "If this were a beautiful child, clean and healthy, I would have taken it to my heart, but does not this poor little unwanted baby need me just as much as a child that is beautiful?" Then suddenly she wrapped her arms around him and said, "You are the perfect little Christ child, and God loves you just as He loves all other babies." Immediately the child's eyes opened, and he looked at her and

smiled. She paused in her story then, opened a drawer, and appeared to be looking for something. I thought that her act was to hide her emotion, but presently she placed in front of me the picture of a most beautiful boy, tall, upright, strong, and handsome. While I was admiring the picture she said, "He was the poor little unwanted baby that was brought into the foundling home."

What did it? Love. The love of the One whose great compassionate arms reached forth as He said, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

It seems as if Christ made a hard statement when He said, "Thou shalt love thy neighbor as thyself." Many people who come to me declare, "That is impossible! You say that 'thy neighbor' means every one; well, it is much easier for me to love the woman who lives in the next block than to love the woman next door, because she is not such a tiresome neighbor, and I see less of her. Love my neighbor as myself; my neighbor, who stole my clothesline on wash day? Why, I hate my neighbor; I lie awake at night hating her!"

"What is it in yourself that you love?" You love the kind deeds that you do; you love yourself when the Christ Spirit manifests in you so strongly that you reach out your hand to help another. You love the good in yourself, not the meanness or unkindness. Then, is there not some bit of good in the neighbor who stole your clothesline? Can you not see some spark of the Christ light in her soul? Has she never done a kind deed for another? Try to recall it, and then, when you are going to criticize her, stop for a moment and think of that kind deed, and you will find that you are beginning to love her as you love yourself.

The great love of Jesus enabled Him to forgive all iniquities and to heal all diseases. What was more beautiful than the way in which Mary Magdalene came to Him? She came to Him weeping. She washed His feet with her tears and

wiped them with the hair of her head. Mary, the sinner cast out and despised, yet the one of whom He said, "Her sins, which are many, are forgiven; for she loved much." A writer has said, "It were well for Jesus to have lived if only to have uttered that one sentence."

Jesus did not see in her what others saw. He pushed aside the rubbish of her past, and He saw the beauty of her soul struggling through a great darkness to find the resurrecting light. He saw in her the Mary who with overflowing gratitude could break her whole box of ointment to anoint His head. He saw in her the Mary who would follow Him in selfless love. He saw in her the Mary who would stand with His mother until the old condition was crossed out. He saw in her the Mary who would be the first to give to the world the news of His resurrection. All these things Jesus saw in her, but Simon, looking on and criticizing, wondered, until with gentle reproach the Master said in effect: "O Simon, when I came in here what did you give me? Did you give me love? Did you give me greeting? Did you give me the holy kiss? Not one of these things did you give me. But this woman, since I came in, she has not ceased to kiss my feet; she has washed them with her tears; she has wiped them with the hair of her head. Therefore, I say unto you, Simon, her sins which were many are all forgiven because she loved much."

"What shall be done unto this woman?" The cry of two thousand years ago rings in our ears today. The scene of two thousand years ago is enacted daily before our eyes. We hear the shout in the throat of the mob; we see the accused stand helpless beneath the impact of stones—stones of condemnation, yet none the less fatal. Do we take part with the accusers? Are there stones of criticism in our hands? Or do we by our love still the tempest of hatred and revenge and free the accused from bondage, even as the sinless

Teacher freed her by the words, "Go, and sin no more."

The world is calling for the love that gives itself in selfless service, that forgets worldly gain in the great effort to help mankind, that is ready, when the Master calls, to say and to mean, "Here am I, send me."

For you and I know that, in the last analysis, it will not matter whether our names have been broadcast all over the world as reward for some great invention. It will not matter whether we have been crowned with the laurels of worldly fame. It will not matter whether we have spoken to thousands from brilliantly lighted rostrums, with our picture on a thousand billboards. It will not matter whether our names head the lists of those who gave their silver and their gold to feed the poor.

But what will matter is whether you and I can face our God and say with truth:

"In the spirit of love and in the spirit of selfless service I gave myself to the world."

PRACTICAL FAITH

When fortune smiles upon us here
And all we need is very near
It takes small faith to thankful be
And God's abundant riches see.

But when the world seems cold and bare
And lack and want are everywhere
It takes real faith to see God's good
And mold His substance into food.

—*Lowell Fillmore.*

All your being was given by God, and all of it, body, soul, and spirit, is noble. What you have to do is to create such a unity in yourself that you are able to reflect God, who is Himself unity.—*A. Maude Royden.*

DOES IT PAY TO TITHE

By FANNIE HERRON WINGATE

MUCH IS being said these days about tithing, and that is good because tithing means progress. "Why should I tithe?" is a question being asked by many, both of themselves and others.

It would seem that believers in Bible promises would eagerly accept the urgent invitation from the Giver of all good (who is Himself the All-good) to receive from Him coveted blessings, both spiritual and material, at so small a price as tithing. Yet we hesitate while God our Father says to us: "Prove me! Prove me!" He who is omniscience knows that, when we His children begin to tithe honestly and conscientiously, in our hearts there springs up a something new and wonderful, even as a blade of grass springs from the seed planted in the earth. Tithing is sowing seed, the seeds of love which will bring forth an abundant harvest. Although the contract be entered into mainly with the thought of personal benefit to be derived, soon the tither will find himself eagerly searching for opportunities to act as a channel by which good may flow to others, and his tithing will take on an entirely different aspect. He will experience the God joy of giving, than which there is no greater.

The following incident is just one illustration of the benefit derived from tithing.

A woman of somewhat timid and retiring nature was forced by circumstances to take over a small business which through neglect had sunk to an almost hopeless condition. It seemed hardly possible that one with no business training could bring order out of the chaos or make a success of the undertaking, but she took her stand with God, claiming Him as the head of the business. She

was faithful and joyful in tithing. Although the situation demanded long hours and an outlay of physical and mental strength far beyond anything that she had ever attempted, she went through the trying experience without a break, collected outstanding accounts, paid all debts, and put the business on a paying basis.

When questioned as to her methods, she replied: "I made the Golden Rule my guide in all dealings. I held the thought, '*My abundance is from the Infinite. All God's ideas* (*people*) *are channels of supply.*' Whether or not the day had been a financial success I declared, '*I am prospered because I believe in God as my all-providing Father.*' When danger threatened I said, '*My justice cometh from the Lord and I trust Him to regulate all my affairs,*' and I was marvelously delivered out of the threatened danger. Often I talked to God much after this fashion: 'Father, this is your business and the more money I make the more there will be for your work.' " And she smilingly added, "I found one of my chief joys in distributing the Father's share, being more careful to use His share rightly than my own, and of course I did not always limit His share to the tenth. I could not have gone ahead with confidence had I not from the start dealt honestly with God by giving Him the share for which He asks and by making Him the head of the firm. That very act constituted a protective bond and gave me the right, if things seemed to go a bit wrong and a feeling of discouragement seized me, to throw the responsibility on Him and give my best energies to the work in hand. It gave me a feeling of security not otherwise possible and at times a feeling of tender companionship that cannot be put into words."

Does it pay to tithe? This woman says that it does pay, both in spiritual joy and in material blessings. But the only way by which you and I can know this is to prove it for ourselves.

LESSONS IN TRUTH

By H. EMILIE CADY

FAITH

Fifth Lesson

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. —*Mark 11:23.*

Science was faith once.—*Lowell.*

THE WORD "FAITH" is one which has generally been thought to denote a simple form of belief based mostly on ignorance and superstition. It is a word that has drawn forth something akin to scorn from so-called "thinking people"—the people who have believed that intellectual attainment was the highest form of knowledge to be reached. "Blind faith" they have disdainfully chosen to call it—fit only for ministers, women, and children, but not a practical thing on which to establish the everyday business affairs of life.

Some have prided themselves on having outgrown the swaddling clothes of this blind, unreasoning faith, and having grown to the point, as they say, where they have faith only in that which can be seen and handled, or intellectually explained.

Paul, a most intellectual man, and a learned theologian, after having written at length on the nature of faith and the marvelous results attending it, tried to put into a few words a condensed definition of faith:

"Faith is the substance of things hoped for, the evidence of things not seen."

In other words, faith takes right hold of the substance of the things desired, and brings into

the world of evidence the things which before were not seen. Further speaking of faith, Paul said, "Things which are seen were not made of things which do appear"; i. e., things which are seen are not made out of visible things, but out of the invisible. In some way, then, we understand that whatever we want is in this surrounding invisible substance, and faith is the power which can bring it out into reality to us. Please remember this.

After having cited innumerable instances of marvelous things brought to pass in the lives of men, not by their work or efforts, but by faith, Paul said,

> And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthæ; *of* David also, and Samuel, and *of* the prophets;
>
> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
>
> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
>
> Women received their dead raised to life again.

Do you want any more power or any greater thing than is here mentioned by Paul—power to subdue kingdoms, to stop the mouths of lions, quench fire, turn to flight whole armies, raise your dead to life again? Even if your desires exceed this, you need not despair or hesitate to claim their fulfillment, for One greater than I, One who knew whereof He spoke, said: "To him that believeth, *all* things are possible."

Until very recently, whenever any one has spoken of faith as the one power which could move mountains (or move God, which was still more difficult), we have always felt a sort of hopeless discouragement. While we have believed that God holds all good things in His hand, and is will-

ing to be prevailed upon to dole them out "according to your faith," yet how could we, even by straining every nerve of our being toward faith, be sure that we had sufficient to please Him? For does it not say, "Without faith it is impossible to please God"?

From the moment we began to ask, we began to question our ability to reach God's standard of faith on which hung our fate. We also began to question whether, after all, there is any such power in faith to prevail with the Giver of every good gift so as to draw out of Him something which He had never let us have before.

Viewing faith in this light, there is not much wonder that logical minds have looked on it as a sort of will-o'-the-wisp, good enough for weak women and silly children to hang their hopes on, but not a thing from which any real, definite results could ever be obtained—not a thing that the business world could rest upon.

There is a blind faith, to be sure. (Some one has truthfully said that blind faith is better than none at all; for if held to, it will get its eyes open after a time.) But there is also an understanding faith. Blind faith is an instinctive trust in a power higher than ourselves. Understanding faith is based on immutable principle.

Faith does not depend on physical facts, or on the evidence of the senses, because it is born of intuition, or the Spirit of truth ever living at the center of our being. Its action is infinitely higher than that of intellectual conclusions; it is founded on Truth.

Intuition is the open end, within one's own being, of the invisible channel ever connecting each individual with God. Faith is, as it were, a ray of light shot out from the central sun—God—the farther end of which ray comes into your being and mine through the open door of intuition. With our consciousness we perceive the ray of light, and though intellect cannot grasp it, or give

the why or wherefore thereof, yet we instinctively feel that the other end of the ray opens out into all there is of God (Good). This is "blind" faith. It is based on Truth, but a Truth of which we are not at the time conscious. Even this kind of faith will, if persisted in, bring the desired results.

What is understanding faith? There are some things which God has so indissolubly joined together that it is impossible for even Him to put them asunder. They are bound together by fixed, immutable laws; if we have one of them, we must have the other.

Evans illustrates this by the laws of geometry. For instance, the sum of the angles of a triangle is equal to two right angles. No matter how large or small the triangle, no matter whether it is made on the mountain top or leagues under the sea, if we are asked the sum of its angles we can unhesitatingly answer, without waiting an instant to count or reckon this particular triangle, that it is just two right angles. This is absolutely certain. It is certain, even before the triangle is drawn by visible lines; we can know it beforehand, because it is based on unchangeable laws, on the truth or reality of the thing. It was true just as much before any one recognized it as it is today. Our knowing it or not knowing it does not change the fact. *Only in proportion as we come to know it as an eternally true fact, can we be benefited by it.*

It is a simple fact that one plus one equals two; it is an eternal truth. You cannot put one and one together without two resulting. You may believe it or not; that does not alter the fact. But unless you do put the one and one together you do not produce the two, for each is eternally dependent on the other.

The mental and spiritual worlds or realms are governed by laws that are just as real and unfailing as the laws that govern the natural world. Certain conditions of mind are so connected with

certain results that the two are inseparable. If we have the one, we must have the other, as surely as the night follows the day—not because we believe some wise person's testimony that such is the case, not even because the voice of intuition tells us that it is so, but because the whole matter is based on laws which can neither fail nor be broken.

When we know something of these laws, we can know positively beforehand just what results will follow certain mental states.

God, the one creative cause of all things, is Spirit, and visible to spiritual consciousness, as we have learned. God is the sum total of all good. There is no good you can desire in your life but that, at its center, it is God. God is the substance of all things—the real thing within every visible form of good.

God, the invisible substance out of which all visible things are formed, is all around us waiting to come forth into visible manifestation.

This good substance all about us is unlimited, and is itself the supply of every demand that can be made; of every need that exists in the visible or natural world.

One of the unerring truths or facts in the universe (by "universe" I mean the spiritual and natural worlds combined) is that somewhere there is already provided a lavish abundance for every human want. In other words, the supply of every good always somewhere awaits the demand. Another truth, or fact, is that the demand must be made before the supply can come forth to fill it. To recognize these two statements of truth and to affirm them are the whole secret of understanding faith—faith based on principle or understanding.

Let us square this by Paul's definition of faith, given earlier in the lesson: "Faith is the substance of things hoped for, the evidence of things not seen." Faith takes hold of the substance of

the thing hoped for, and brings into evidence, or visibility, the things not seen.

What are usually called the promises of God are certain eternal, unchangeable truths that are true whether they are found in the Bible or in the almanac. They are the unvarying statement of facts which cannot be altered. A promise, according to Webster, is a something sent beforehand to indicate that something unseen is at hand. It is a declaration which gives the person to whom it is made the right to expect and claim the performance of the act.

The Nazarene recognized the unchangeable fact that in the unseen, the supply of every want awaits demand. When He said, "If ye ask, ye receive," He was simply stating an unalterable truth. He had learned enough of spiritual law to know that the instant we ask or desire (for asking is desire expressed) we touch a secret spring which starts on its way toward us the good we want. He knew that there need not be any coaxing or pleading about it; that our asking is simply our complying with an unfailing law which is bound to work; there is no escape from it. Asking and receiving are the two ends of one and the same thing. We cannot have one without the other.

Asking springs from desire to possess some good. What is desire? Desire in the heart is always God tapping at the door of your consciousness with His infinite supply—a supply which is forever useless unless there be demand for it. "Before they call, I will answer." Before ever you are conscious of any lack, of any desire for more happiness, for fullness of joy, the great Father-Mother heart has desired them for you. It is He desiring them in you that you feel, and think it is only yourself (separate from Him) desiring them. With God the desire to give, and giving, are one and the same thing. Evans says, "Desire for anything is the thing itself in incip-

iency"; i. e., the thing you desire is not only for you, but has already been started toward you out of the heart of God; and it is the first little approach of the thing itself striking you that makes you desire it, or even think of it at all.

The only way God has of letting us know of His infinite supply and His desire to make it ours is for Him to push gently on the little divine spark living within each one of us. He wants you to be a strong, self-efficient man or woman, to have more power and dominion over all before you; so He quietly and silently pushes a little more of Himself, His desire, into the center of your being. He enlarges, so to speak, your real self, and at once you become conscious of new desire to be bigger, grander, stronger. If He had not pushed at the center of your being first, you would never have thought of new desires, but would have remained perfectly content as you were.

You think that you want better health, more love, a brighter, more cheerful home all your very own; in short, you want less evil (or no evil) and more good in your life. This is only God pushing at the inner door of your being, and saying: "My child, let me in; I want to give you all good, that you may be more comfortable and happy." "Behold, my servants shall eat; behold, my servants shall drink; behold, my servants shall build houses and inhabit them; behold, my servants shall rejoice and sing for joy of heart."

Remember this: Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already in the limitless realm of supply, and whatever you want you can have for the taking.

Taking is simply recognizing the law of supply and demand (even if you cannot see, with mortal understanding, a sign of the supply any more than Elijah did when he had affirmed for rain, and not a cloud even so big as a man's hand was for a long time to be seen). Affirm your possession of

the good that you desire; have faith in it, because you are working on law and cannot fail; do not be argued off your basic principle by any one; and sooner will the heavens fall than that you fail to get that which you desire.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Knowing the law of abundant supply, and the fact that supply always precedes the demand, demand simply being the call which brings the supply into sight; knowing that all desire in the heart for any good is really God's desire in us and for us, how shall we obtain the fulfillment of our every desire, and that right speedily?

"Delight thyself in the Lord; and he shall give thee the desires of thy heart." Take right hold of God with an unwavering faith. Begin and continue to rejoice, and thank Him that you have (not will have) the desires of your heart, never losing sight of the fact that the desire is the thing itself in incipiency. If the good were not already yours in the invisible realm of supply, you could not, by any possibility, desire it.

One asks: "Suppose I desire my neighbor's wife, or his property; is that desire born of God? And can I see it fulfilled by affirming that it is mine?"

You do not and cannot, by any possibility, desire that which belongs to another. You do not desire your neighbor's wife. You desire the love which seems to you to be represented by your neighbor's wife. You desire something to fill your heart's craving for love. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire (?) to possess your neighbor's wife will suddenly disappear.

So you do not in reality desire anything that belongs to your neighbor. You want the equivalent of that for which his possessions stand. You

want your own. There is today an unlimited supply of all good provided in the unseen for every human being. No man must needs have less that another may have more. Your very own awaits you. Your understanding faith, or trust, are the power which will bring it to you.

As Emerson said, "The man who knows the law is sure that his welfare is dear to the heart of Being; and he believes that he cannot escape from his good."

Knowing divine law, we can forever rest from all anxiety, all fear, for "He openeth his hand, and satisfieth the desire of every living creature."

(The sixth lesson will appear in June *Unity*.)

Love is the royal giver. Love always comes bearing gifts for the beloved. Let us open our hearts and souls to receive.

Love is a river, washing away hate, bitterness, envy, malice, jealousy, antagonism; depositing sweetness, compassion, tenderness, kindliness, joy. May it flow through each and all of us.

Love is freedom. It is self, not love, that forges chains. Love is the very essence of freedom. It frees parents from their children, the slave from his master, and the mismated, if both cannot rise to the heights where love dwells.

Love is a teacher, revealing new ways of serving, lifting thought to higher planes, prompting words of wisdom.

Love is genius. It quickens the mind, stimulates imagination, releases the creative impulse.

Love is the germ of faith. It puts doubt to flight, because love knows itself. The supreme desire of love is to give joy, to bless, therefore love believes only in the good, expects only the good, has absolute faith in the good.—*D. Francelia Layne in "Meditations on Love," published by The Four Seas company.*

+ THE HOME +

NEITHER DO I CONDEMN THEE

By GEORGIA RICHARDSON LEECH

SOME YEARS AGO a most interesting family moved into our quiet neighborhood. Mr. Gray was a prosperous looking, genial person; his wife was an unusually attractive young matron; and their two young sons quickly became popular among the children of our suburb. We had a new community church in which the entire neighborhood was actively interested. Naturally, we all hoped and expected that the new family would become earnest workers, but we were in a measure disappointed. Beyond attending the Sunday morning services and sending their children to Sunday school, the Grays failed to respond to our numerous invitations. As time went on and I became better acquainted with the Grays I began to press the matter, but without success. Both Mr. and Mrs. Gray politely but firmly declined, offering no explanation of their attitude toward the social affairs of the church.

One day a committee, in charge of a church bazaar, called on Mrs. Gray to solicit a donation, which was cheerfully given, and once more Mrs. Gray was importuned to serve in some special capacity—as usual she pleasantly declined. Then Mrs. Stone, one of our senior and very active members, asked, with some slight show of exasperation, "Are you not a Christian, Mrs. Gray?" Unruffled, our little neighbor replied, "That, Mrs. Stone, must be proved by my life among you." Leaving that home we all seemed rather "upset" although, as we assured one another, there was no real reason for this. Mrs. Stone explained that

with "so much to be done" she found it difficult to control her tongue when in the presence of those who declined to do their part. She admitted that her question had been unwise, but ended with the expressed hope that it might have the effect of "waking 'em up."

The Grays continued to be a topic for frequent discussion. Nothing that would enlighten us developed until one day Sparkie, the Grays' pet collie, was struck by a truck, and little Jack Gray, weeping, threw himself in the dust beside his pet exclaiming, "O Infinite Spirit, come quick to Sparkie." Then I thought that I understood, and that afternoon I carried some seemingly very important information to a committee meeting. As I neared home after the meeting I saw Sparkie running about as gayly as ever. I knew that he had been injured, because I had witnessed the accident, had heard his yelps of pain, and had seen him carried away on an improvised stretcher. I was astonished and considerably puzzled. When next I saw Mrs. Gray I asked, "Oh, by the way, what did you do for Sparkie? He seems all right." She replied, "He is all right, thank you. All that we did was to know and declare that right from the start." I reported this conversation to a group of friends and a lively discussion followed. I had started it, and I finally ended it by saying, perhaps a bit primly, "Ladies, I trust we are not gossiping about the Grays."

However, the time soon came when nearly everybody was gossiping about the Grays, for Mr. Gray had been seen more than once under the influence of liquor, and he had also been seen in the company of a too well-known divorcée. Night after night the undrawn shades in the Grays' dining room revealed the mother and her two sons alone at their evening meal. On Sunday afternoons they went together in the direction of the trolley, the family car being nowhere in evidence. I was filled with contempt for Mr. Gray and with

sympathy for the deserving little mother, and I determined to find a way to express my sympathy. I selected several members of the Woman's club, and we decided to make a call and "just let her know that she had friends." From the moment when we entered, Mrs. Gray made it very evident that she knew that we were friends; she greeted us as such and radiated loving friendliness. We found absolutely no opportunity to mention the purpose of our visit—no need to express sympathy in that bright atmosphere. As we, a self-appointed committee, realized this fact we exchanged puzzled glances; but we drank our tea, made the usual commonplace adieus, and departed. Mrs. Gray had even referred to her husband pleasantly and naturally, quite as if there were nothing amiss in that pretty home. When I told this to my husband he replied, "Well, she must be a little 'poker face.' " This comment seemed to fit so well that I repeated it and, although I never knew how it happened, half the neighbors were soon referring to her as "Mrs. Poker Face." One day I received a copy of a Truth magazine and a letter stating that a year's subscription was the gift of Mrs. Gray. So this was the official organ of their religion! Bitterly I told myself, perhaps I told my neighbors, that the man in that family must be without religion. Less bitterly I promised myself (I am sure that I did not include the neighbors) that, if by reading that little magazine I could learn to manifest one tenth of Mrs. Gray's wonderful self-control, I would leave no word unstudied. In my heart I knew that the unfortunate little woman did not wear a "poker face." There seemed to remain but one answer: Somehow she simply did not know about the "other woman" and the liquor. Yet, on the face of things, she was neither blind, deaf, nor simple.

As the weeks went by and, half curiously, half reverently, I studied the Truth magazine, I began

faintly to comprehend that it was quite possible for my little neighbor to know all about the double life that her husband was leading and yet remain quietly and steadfastly loyal to him—if one could really demonstrate the mind that was in Jesus Christ in everyday life. This brought me to a phase of the situation that I could not discuss; in fact, the hitherto interesting neighborhood topic was becoming most distasteful to me. I found myself turning the conversation into other channels whenever possible. Was I, too, becoming a "poker face"?

About a month later, the morning paper brought to us all a real sensation. Mr. Gray, driving late at night with the divorcée, had met with a serious accident; both were injured and both had been taken to a local hospital. Numerous friends called me on the telephone to inquire whether it would be well to go to the Gray home to offer sympathy and service. "She acts so queer, you know," they nearly all commented, "one hardly knows whether it would be appreciated." To each friend I said that I was sure that to call would be all right and that I was going right over. I found Mrs. Gray busily dusting the guest room. "Mr. Gray is coming right home," she said. No, she had not learned the extent of his injury. I waited until the ambulance came and saw that amazing woman bend over the stretcher and kiss that pale bundle of broken flesh. When, before leaving, I asked if I could be of any service, she thanked me and said, "Yes, try to find out if the person who was with him has friends or relatives in the city, and, if she has not, please let me know at once."

Mr. Gray had suffered a broken leg and several fractured ribs. His wife nursed him until a practical nurse was engaged a few weeks later. Then Mrs. Gray took the 7:28 to town each morning, returning on the 6:24. "Oh! you know I was in business before our marriage," she answered

brightly, in response to my somewhat puzzled question. "In business" this quiet, stanch, little woman remained while the bones and perchance the soul of her husband slowly healed. She was still working when he began to limp along beside her on their way to the station and to business.

The unlowered shades in the Grays' dining room now revealed four gathered at the evening meal. Sunday afternoons four went together in the direction of the trolley (the family car had been sold). Beside the adult male member of that group, who walked with a limp, went a stout little woman, on whose face rested that "light that never was, on sea or land."

Thus I learned not to judge (I should say misjudge) a person's Christianity by his lack of interest in church affairs or by religious practices of his that I did not understand.

LOVE

Love is the theme of this issue of *Unity*. Love is the keynote of the Unity teaching. Love was the foundation of the ministry of Jesus. His teaching, His life, His greatness, His supreme spiritual attainment were all the result of His love for God and His fellow man.

The Bible fairly teems with thoughts of love —thoughts that you will find helpful as you seek to follow the Master in the way of love. You probably have your favorite passage on this theme, but we suggest that you give much thought to the 13th chapter of I Corinthians and to Matthew 22:37-39.

THE UNIVERSAL LANGUAGE

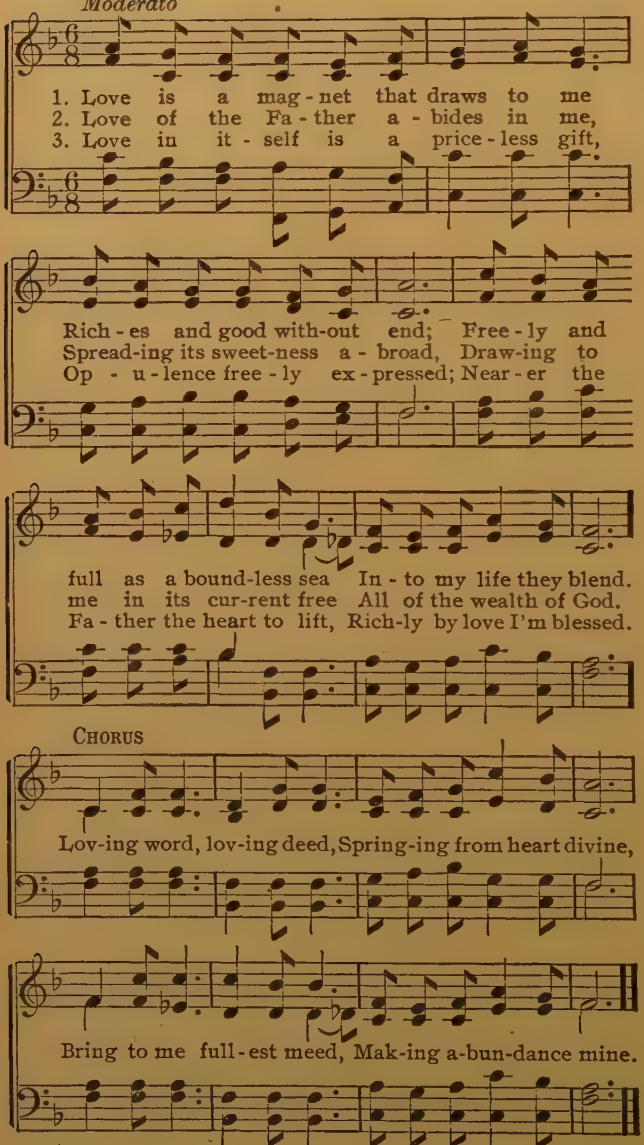
The wise men ask, "What language did Christ speak?"
They cavil, argue, search, and little prove,
O sages, leave your Syriac and your Greek!
Christ spoke the universal language—LOVE.

—*Ella Wheeler Wilcox.*

LOVE, THE MAGNET

GABLE FRANGKISER

Moderato


1. Love is a mag - net that draws to me
2. Love of the Fa - ther a - bides in me,
3. Love in it - self is a price - less gift,
Rich - es and good with-out end; Free - ly and
Spread-ing its sweet-ness a - broad, Draw-ing to
Op - u - lence free - ly ex - pressed; Near - er the
full as a bound-less sea In - to my life they blend.
me in its cur-rent free All of the wealth of God.
Fa - ther the heart to lift, Rich-ly by love I'm blessed.
CHORUS
Lov-ing word, lov-ing deed, Spring-ing from heart divine,
Bring to me full-est meed, Mak-ing a-bun-dance mine.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 5, MAY 5, 1929.

Unity Subject—*The Divine Urge.*

International Subject—*What Hilkiah found in the Temple.*—II Chron. 34:14-16, 29-33.

The rest of II Chron. may be studied in connection with this lesson.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah *given* by Moses.

15. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

29. Then the king sent and gathered together all the elders of Judah and Jerusalem.

30. And the king went up to the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both great and small: and he read in their ears all the words of the book of the covenant that was found in the house of Jehovah.

31. And the king stood in his place, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and

his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book.

32. And he caused all that were found in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were found in Israel to serve, even to serve Jehovah their God. All his days they departed not from following Jehovah, the God of their fathers.

GOLDEN TEXT—

Thy word is a lamp unto my feet,
And light unto my path.

—Psalms 119:105.

SILENT PRAYER—*I now gladly bring forth and obey the word of God which has been hidden in me.*

Josiah was king of Judah, and we are told in II Chron. 34:2 that Josiah "walked in the ways of David his father." Since his earthly parent was Amon, the "father" referred to here was the spiritual father whom David represents. Jesus was called the Son of David; that is, His root source was spiritual, and by acknowledgment of that source he came into the powers of the God man. So Josiah, meaning "Jehovah supports," signifies that in man which connects itself with Spirit and tries to carry out or substitute being for seeming.

The purging of Judah and Jerusalem by Josiah represents systematic denial of errors, both in thought and in practice, that have become habits in the objective and subjective phases of consciousness. After denying and purging the mind of error we should see to it that we put the builders at work on the temple (the builders are the universal constructive forces of Being). Denial is always destructive and leaves vacancies in the

consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending and have built nothing in its place. We should then affirm our spiritual strength until we are again in the consciousness of strength.

The poet says, "There is nothing either good or bad, but thinking makes it so." The standards of good and evil which we in our human way are setting up are not the true, enduring standards of Being. Being itself must set up standards that correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in our thought and our body.

Some persons are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still farther and see the possibility of not only youth but comeliness of mind and body far exceeding the wildest dreams of the beauty intoxicated poet or artist. But there is a Divinity within us that will never be satisfied until it works out *its* ideals in a perfect mind and body. This is the central teaching of today's lesson.

Josiah had repaired the Temple and had restored things to their normal condition, when in bringing out the money that was in the house of the Lord Hilkiah the priest found the "book of the law of Jehovah *given* by Moses." Money, here, represents the reserve vital energies of the mind and body. When these begin again to assert their progressive power in consciousness the divine law of human evolution is revealed. This revealing is signified by the finding of the law of Jehovah given to Moses. "Shaphan the scribe" typifies the subjective memory which brings out the inner rule of action that will lead on to higher and better things through mental and physical and spiritual unfoldment.

The memories of the past are stored in the

subjective consciousness, and we carry in our minds and bodies all the results of the thoughts and acts of the whole race. We are our own ancestors mentally, and when the subjective begins to come to the surface the fact that "our fathers have not kept the word of Jehovah, to do according unto all that is written in this book" is revealed to us. There are higher standards of life, character, and body to be attained, and we must covenant with heart and soul to be true to the Christ ideals that have been revealed to us from within, even as Josiah the king "made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book." Then we must be true and steadfast in working out these ideals in mind, body, and affairs just as Josiah "caused all that were found in Jerusalem and Benjamin to stand *to it.*"

Some Bible authorities claim that the "wrath of Jehovah" (21st verse) might with equal propriety be translated the "blessings of Jehovah." We know that in the destruction of that which is limited and inferior in our lives higher expressions take its place, and the change is actually a blessing in the end. Even so, the "wrath" that comes to our fleshly tabernacles is a blessing ultimately. "Surely the wrath of man shall praise thee."

When we are tender and humble (27th verse), that is, loving and nonresistant, we do not suffer under the transformations that go on as evolution proceeds (as the Mosaic law is being carried out). Through the strength, power, purity, and love that Jesus imparted to the race consciousness, we may rise superior to the penalty of transgressed law, and may live forever in these present physical forms. This is the teaching of Christianity,

which Jesus demonstrated in His own physical resurrection.

QUESTIONS

1. How was David the father of Josiah and of Jesus? What truth is conveyed here?
2. What does the purging of Judah and Jerusalem by Josiah represent? What should follow denials of error?
3. How may man be at peace?
4. What will satisfy the Divinity within us?
5. What is stored in the subjective consciousness?
6. How can we avoid suffering from the transformations that result from the working out of the Mosaic law?

LESSON 6, MAY 12, 1929.

Unity Subject—*Repentance.*

International Subject—*The Early Ministry of Jeremiah.*—Jer. 1:6-10; 26:8-15.

The following texts also may be studied in connection with this lesson: Jer. 1:1-5; 6:10, 11; 8:18; 9:2; and 26:1-7, 16-24.

6. Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child.
7. But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.
8. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.
9. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth:
10. See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down an to destroy and to overthrow, to build and to plant.
8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die.

9. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10. And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's *house.*

11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

12. Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14. But as for me, behold, I am in your hand; do with me as is good and right in your eyes.

15. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

GOLDEN TEXT—*We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*I willingly change my mind; I turn away from error to Truth, and I am forgiven.*

The prophet Jeremiah represents spiritual faith demanding that all one's religious thoughts (Judah) shall be faithful in the observance of divine law. The individual who has faith is very courageous spiritually. But in outer consciousness such a one may be timid and shrinking when moved by the Spirit of the Lord to testify to Truth. When the call came to Jeremiah he answered, "Ah, Lord Jehovah! behold, I know not

how to speak; for I am a child." But Jehovah said: "Be not afraid because of them; for I am with thee to deliver thee." Then the Lord gave Jeremiah the words that he should say.

Jeremiah's message, in our lesson for today, is one of repentance. There is always hope for the repentant sinner. A repentant state of mind is an exceedingly good state for one who has been in error. If you find yourself suffering the result of transgressed law, begin at once a righteous repentance.

In this lesson the Israelites are pictured as being in distress, the result of their failure to follow the commandments of Jehovah. The land was full of idols, and immorality was unrestrained. Jeremiah prophesied great desolation unless the people repented; he prophesied disaster like that which came to Shiloh (peace of mind). (The eye of faith discerns the truth, and sees the result of neglecting to make daily contact with God in prayer and in observance of the divine law.) The priests proposed that Jeremiah be put to death for speaking such words, but the princes and the people listened to the warning voice and heeded it.

All the misery in the world today is the result of man's failure to obey God's laws. On every hand prophets of the Lord are calling attention to this truth, but, as in the days of Jeremiah, there are still those who would have the message silenced. Instead of teaching the truth that disease of mind and of body is a result of sin, many who profess to be God's ministers are helping on the futile search for material causes and drug remedies. They preach to the people against the idolatry of the Israelites, yet they fail to perceive many of the ways by which they are making idols of, and are giving power to, things of sense. There is great need of righteous repentance in the world today.

Sin is not so awful a thing in the sight of God.

Jesus taught that even man has power to forgive sin. The unrepentant sinner is the one who is the object of most concern. The determination not to repent or ask for pardon, the determination not to acknowledge the presence and dominion of the Spirit of God in one's life, is the sin against the Holy Ghost, the sin that cannot be forgiven. God is the Mind of the universe, and when man takes the right mental attitude an adjustment of the individual thought to the divine ideal at once sets in. Then all things become possible and although one's sins be as scarlet, God can make them as white as snow.

John the Baptist came saying, "Repent ye." "Repent" means to change one's mind. Right thinking forms right habits of thought and doing. Right thinking changes one's whole life. Right thinking will reform the criminal. Right thinking will strengthen the weak body cells of the frail person and will purify the unclean life stream of the congested body.

Although one's sins may be mountain high, a very little faith in the power of God will remove them and cast them into the sea. A man should not be discouraged because he has repented, has been forgiven, and then has sinned again. Many persons err and repent many times, and God forgives them. Steadily they go forward in righteousness, because they know how to repent, how to change their minds from error to Truth. To put energy into repentance is much better than to put it into regrets and agonies over transgressions. One has only to repent, to let go of seeming evil and lay hold of the good, in the name and through the power of Jesus Christ, and one will be saved. In conjunction with this lesson see the parable of Luke 15:3-7.

QUESTIONS

1. What does the prophet Jeremiah represent?

2. Explain the central teaching of the first part of our lesson.

3. How can one lessen the suffering caused by transgressed law?

4. What causes the misery in the world today?

5. What does "repent" mean?

6. Should one be discouraged if one has sinned again after having repented of sin?

LESSON 7, MAY 19, 1929.

Unity Subject—*Doing: A Necessary Element in Christian Living.*

International Subject—*Jeremiah Calls to Obedience.*—Jer. 7:1-11, 21-23.

In connection with this lesson one may study also verses 12-20 and 24-26.

1. The word that came to Jeremiah from Jehovah, saying,

2. Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah.

3. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor;

6. If ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt:

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

8. Behold, ye trust in lying words, that cannot profit.

9. Will ye steal, murder, and commit adultery, and

swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known,

10. And come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?

11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah.

21. Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh.

22. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23. But this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.

GOLDEN TEXT—*Hearken unto my voice, and I will be your God, and ye shall be my people.* —Jer. 7:23.

SILENT PRAYER—*I order not only my thoughts according to Truth; by my deeds also I express the love and wisdom of Spirit.*

Our last Sunday's lesson dealt especially with repentance, changing one's mind, one's manner of thinking. Today's lesson emphasizes the truth that this change of thought must bear fruit in one's deeds if one really is to reap the blessed results of obedience to God and of fulfillment of the divine law.

The 3d and 4th verses make one think of the words of Jesus when He was reproving the religious people of His day in much the same manner as Jeremiah is doing in this lesson. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went

deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

The same "lip" service and "ceremonial" worship of God apart from true spiritual living that the prophets of old warned against, and that was stressed by Jesus Christ (see Mark 7:6, 7), is still the tendency of many professing Christians of today. But really to be released from sin and its inharmonious results one must put the teaching of Jesus Christ into practice in one's daily life. "He that looketh into the perfect law . . . and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Jeremiah represents spiritual faith, or spiritual insight into Truth; this insight into Truth is brought about by love of and obedience to the things of Spirit. We are "Jehovah's house." "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." When Jesus spoke of the temple, He referred to His body.

The "gate of Jehovah's house" signifies that in us which guards our thoughts, that which determines what thoughts we shall accept and believe and what ones we shall reject as false and nonessential. Through the gateways of our minds and hearts we enter into communion with God and worship Him. But we can not pray aright and worship truly so long as we entertain false ideas of God and of our fellow men, nor so long as we

do not seek earnestly to put into practice in our daily lives the truth that we know.

We must be obedient to the divine law, the law of justice, the law of love, the law of the sanctity of all life. We must not let anything take the place of God, of the perfect Christ ideal. As we really cease walking "after the flesh" and learn to walk "after the Spirit" and "mind" the "things of the Spirit" we shall enter into an abiding consciousness of life and peace. "Then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore." But if we do not seek earnestly to really live righteously, in justice and love, according to the Christ standard of living, the time is sure to come when our prayers to God seemingly will be of no avail and we shall fall short of our desired demonstrations of good.

These houses of ours (our souls and bodies) must not become "dens of robbers," but must be made living expressions of the Most High. Outer sacrifices and forms of worship can never take the place of loving, righteous, whole-hearted obedience to the precepts of Truth.

QUESTIONS

1. What truth does today's lesson emphasize?
2. How may one really be released from sin and its inharmonies?
3. How is insight into Truth brought about?
4. What is "Jehovah's house"? What does the "gate of Jehovah's house" signify?
5. What hinders one from praying aright?
6. Can outer sacrifices and forms of worship take the place of loving, whole-hearted obedience to the precepts of Truth? Why?

LESSON 8, MAY 26, 1929.

Unity Subject—*The New Covenant.*

International Subject—*God's Law in the Heart.* —Jer. 31:29-34; John 1:17.

The following texts also may be studied in connection with this lesson: Jer. 31:1-28, 35-40; and Heb. 8:7-13.

29. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.

33. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

GOLDEN TEXT—

Thy word have I laid up in my heart.
That I might not sin against thee.

—Psalms 119:11.

SILENT PRAYER—*I gladly receive the spirit of the law into my heart that I may express the Christ love and Truth more fully.*

The "new covenant" that Jeremiah prophesied about is embodied in the teaching of the New Testament, which teaching is centered in Jesus Christ.

"The law was given through Moses." Moses

represents a phase of the evolutionary process in man; "the law," the outer commandments, cannot redeem. "Grace and truth came through Jesus Christ," that is, real saving, redeeming, transforming power came to man through the work that Jesus Christ did in establishing for the race a new and higher consciousness in the earth. We can enter into this consciousness by faith in Him and by means of the inner spirit of the law which He taught and practiced.

The old covenant is embodied in the Old Testament, in the commandments of Moses. But outer commandments apart from an inner change of heart and mind fall short of true spiritual understanding. However, when an individual first begins to emerge from mortal darkness (the land of Egypt), outer rules of living (commandments) are necessary. As he goes on in his attempts to measure up to his ever unfolding Christ ideals, he finds that Truth is much deeper than an outward obedience to certain moral and physical laws. He learns that his thoughts and innermost desires and purposes of life must be altered. He must not only refrain from outer deeds of violence, he must *love*. He must be pure in mind and in heart, as well as keep from outer immoral acts. He must rejoice in the possessions of others, and in their good, in order to really fulfill the commandment, "Thou shalt not covet." No longer does "an eye for an eye, and a tooth for a tooth" hold good for him. The teaching of Jesus Christ must take its place; he must love his enemies even, and he must pray for and bless those who may seem to work against him to do him harm (Matt. 5:38-48).

So the old covenant, that could not bring about man's perfect, abiding Godlikeness and eternal life, pertains to religious rites and ceremonies and outer rules of action, while the new covenant pertains to the real, freeing, saving Truth, which lies within the spiritual ideals back of the outer

law and is revealed in the teaching and life of Jesus Christ.

As the law is put in our hearts and written in our "inward parts," in other words, as we grow to act, involuntarily and subconsciously even, from the standpoint of perfect love, justice, wisdom, and Truth, a thorough transformation is accomplished in us and we become like Him. We become personally acquainted with our own indwelling Christ, the Spirit of truth who is our one true Guide and Teacher, and we do not find it necessary to look without to books and to human teachers for instruction in wisdom's ways; we know God for ourselves.

All men are to come to this place of being able to attain understanding from the one Source of all wisdom; all men must eventually learn to know Jehovah, their indwelling Lord, just as Jesus Christ knew and taught. As a man's divine sonship thus becomes more real to him, as he knows more of the truth about God and about himself, all sense of sin falls away from his consciousness and from his life. "I will forgive their iniquity, and their sin will I remember no more."

In olden times, among the Israelites, when a man sinned his entire family and possessions, including his children, suffered with him (see the story of Achan in the 7th chapter of Joshua). This custom was long ago outlawed because of its very apparent injustice. Yet the inner significance of this old-time custom exists today in the belief in flesh heredity. A further redeeming work must be accomplished, therefore, before the truth contained in the 29th verse of our lesson can be fully realized.

Through close association with their parents during their most tender, receptive years, children imbibe thoughts and beliefs similar to those of the parents. Since thoughts bring forth after their kind, it is not strange that children often become subject to mental and physical inhar-

monies like those that their parents have experienced. This accounts for much, if not all, of that which has been known as flesh heredity. This all will pass away, be overcome, as people gain the understanding of God as the one Father, and learn to know that in Truth man inherits only from Him; man's inheritance therefore is only that which is perfect, whole (holy), and abiding.

QUESTIONS

1. Explain John 1:17, the old and the new covenants, the difference between them, and why the old covenant must pass away.
2. When are outer rules of living necessary?
3. What changes take place as one learns that Truth is deeper than an outward obedience to certain moral and physical laws?
4. What is meant by the law being written in our hearts?
5. Will all men come into perfect understanding?
6. How is one's sense of sin put away?
7. Explain the 29th verse of this lesson, and tell how its truth can be fully realized.

THE POET'S SIMPLE FAITH

You say, "Where goest Thou?" I cannot tell,
And still go on. But if the way be straight
I cannot go amiss: before me lies
Dawn and the day: the night behind me: that
Suffices me: I break the bounds: I see,
And nothing more; believe, and nothing less.
My future is not one of my concerns.

—*Victor Hugo, Trans. by Edward Dowden.*

Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or in earth; for love is born of God, and cannot rest but in God, above all created things.—*Thomas à Kempis.*

SILENT UNITY

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

May 20 to June 19

At 9 p. m. each day, will you join in the affirming of this truth?

I am stirred to action, health, and strength as I listen to the clarion call, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

The thought is quite pronounced in the Bible that sleep and sense consciousness are coördinate in the human family. Physical scientists have recently announced that sleep is caused by a toxic condition of the system. This is virtually the claim of religion, that we are asleep in sense consciousness and sin, and that we need above all things to awaken.

When Paul heard the voice of Jesus speak to him out of the ether a light flashed upon him so brilliant that he was blinded. The light from Jesus had to be equalized by Cornelius, a Greek convert.

When we tune in to the Holy Spirit we feel and sometimes see the light that shines from the heavenly realm.

PROSPERITY THOUGHT

May 20 to June 19

At 12 noon each day, will you join in the affirming of this truth?

The substance of my thought is that God gives me all-sufficiency in all things, and I am secure in my prosperity.

All substance, both visible and invisible, is under the dominion of the mind. We move visible substance with muscle and mechanical means, but back of all is thought. Visible substance originally came from the invisible or mind substance, and the contact has not been wholly broken. When we think about Spirit substance our minds automatically grip the invisible source, and the current begins to flow our way. When we do not get immediate results we are like inexperienced salesmen, who have not yet tapped the assurance that spells success.

Think about the all-sufficient substance of God mind as filling your mind and flowing into your affairs, until your prosperity is assured.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: Several months ago I wrote to you asking for prayers for my spine, which had been injured in an automobile wreck. For two months I had spoken only a few words at a time. I could not eat, and I was gradually starving. A spine specialist operated on me but expressed little hope that I would live more than a few days. I just lived on God's word and on the affirmations and prayers that you sent me. Six days after the operation I walked from the room into the hallway. The ninth day I walked three blocks. The nurse said that mine was the most wonderful recovery that had ever occurred in that hospital, and the doctor marveled. But I and my family know that it was God. As I took my daily walk for strength I affirmed that God had just the right thing for me to do and was opening the way for me. The future looked very dark to me, as I was entirely dependent upon my sister and her husband for everything. I had read in *Unity* about persons who had walked right into the thing that they wanted. I wondered if such a thing could happen to me. Well, it did, and now in less than a year I have

a good business of my own, and I am enjoying wonderful health. I praise God. — *Mrs. M. H., Tulsa, Okla.*

Society of Silent Unity: About ten days ago I wrote asking for your prayers because of ulcerated gums and neuralgia, from which I was suffering severe pain.

I repeatedly made the health statement that you sent me: *"I am thankful for the manifestation of divine health and strength."* I received your wonderful letter of encouragement, and I want to tell you that I have no more pain. The trouble vanished as if some magic broom had swept it away. May God bless you. —*H. J., Los Angeles, Calif.*

Society of Silent Unity: I cannot thank you sufficiently for your wonderful help. You have been ministering angels over me while I doubted. It is my blessed pleasure to tell you that I am healed. Diabetes and its pains are dissolved and I am free from torture. I am truly grateful to you for your beautiful thoughts and for your guidance.—*Mrs. C. A. P., East Orange, N. J.*

Washington, D. C.—I am writing you tonight with a heart full of thanksgiving and praise to our heavenly Father for healing me and making me whole.

I was taken ill and the physicians diagnosed my trouble as heart disease. My wife called in a specialist and he told her to put me in bed and not let me exert myself because my heart might fail at any moment. About this time one of our neighbors asked my wife to telegraph to Unity and ask them to pray for me. Without telling me what she had done she sent the message. That night I felt better than I had at any time during my illness. In a day or two she told me what she had done. I then started to pray also. Shortly thereafter X ray pictures were made of my heart and lungs and when the physician brought them to me he stated that my lungs and heart were perfect. He told my wife he believed that I had a serious stomach trouble. I went to a hospital where there are some of the finest physicians and surgeons in this country. After examinations, and pictures under the fluoroscope, it was thought that I had a can-

cer. The other day I began to pick up in weight, and my physicians brought to my household the cheering news that I did not have a cancer.—*J. D. G.*

FILLED WITH PLENTY

Silent Unity: I thank you for your beautiful letter in reply to my request that you help my husband in finding a position and in selling some property. The day before your letter came, he received an offer of a position and the day that your letter arrived a still better position was offered to him, and the next day another. So you see we are indeed blessed. I am inclosing a love offering, with our sincere gratitude for your kindness. May every good come to you! —*A. D. M., Berkeley, Calif.*

Racine, Wis.—I wish that I could have a chat with you and tell you of the miracles that the prosperity bank has wrought in my affairs during the last week. Bills are all paid, I have a steady income, and I have attained a consciousness that cannot think in any terms but those of prosperity.

I cannot express my gratitude in words, but I hope to do so in a measure at least by my tithes.—*Mrs. B. E. F.*

Kansas City, Mo.—I want to tell you how happy my family is since I wrote to Unity a few weeks ago asking for prayers. At that time my father and my mother were in financial trouble. Dad had no more work and Mother was greatly worried. I had received a letter from Mother that was full of discouragement. I wrote to you on Monday. On Tuesday I received another letter from Mother, and their affairs had completely turned the other way. Dad secured a big job. He got money to pay taxes which were due and everything has been going ideally for them since. I told Mother what I had done and explained it to her, and sent her *Unity Daily Word* and *Weekly Unity*. I cannot put into words how much she enjoys the two publications. Her letters to me are beautiful.

Unity has helped my husband and me too. He had had no work for nearly three years, and was sick. Now he has a business of his own and almost more work than he can take care of. Our state of affairs turned from virtual destitution to a new home and

new work for us. I have a better position than I ever had; my work is very interesting and I love it. That is why I turned to Unity for help for Dad and Mother.

May God bless every worker at Unity.—*Mrs. E. D.*

HE SHALL HAVE ABUNDANCE

Hollywood, Calif.—I have had the prosperity bank a little more than a month and the drill has done wonders for me. The feeling of fear has entirely disappeared. My health is excellent. A gassy condition of my stomach, that I have had since childhood, has entirely disappeared. The feeling of irritation and nervousness has resolved itself into a sense of peace and happiness never before experienced by me. My request for prosperity in a business transaction has been answered. I thank you for your prayers in my behalf. —*H. M. H.*

St. Louis, Mo.—Many blessings have come to us since we have had this prosperity bank. My husband was working on a straight commission basis, and the seeming hard times were rather hard on us. Although we had plenty to eat, little bills began to pile up. After I asked for the bank my husband obtained a position with a well-known firm, traveling, with a salary and with expenses paid. He is at home every week-end, and he likes his work. My daughter was offered a position in a bank. I noticed that our whole household was blessed—even a little woman friend of ours who stops at our home. A wonderful position came to her unsolicited. Our son was helped in his school work, and people have been very kind to us. I can't begin to tell all.—*Mrs. J. F. P.*

Akron, Ohio—After reading the literature that you sent me I sent for a prosperity bank and asked for prayers that I might rent my rooms. I have received wonderful blessings. We have moved into a much nicer house where I do not have to keep roomers. My husband's wages have been raised, and we received some money that we did not expect. Happiness now dwells in our home.—*Mrs. P. C.*

Coldwater, Mich.—During these ten weeks of using the prosperity bank drill we have been showered with good things—a new car, a new location for our home

and our business, and our debts all paid; all this came to us through the truth that we have learned. —*Mrs. W. H. M.*

SEARCH THE SCRIPTURES

New York, N. Y.—Inclosed are my answers to the first lesson, also a check for $3. I have learned a great deal from this lesson; I now realize why most of my prayers have been of no avail. I am anticipating much joy from the coming lessons.—*J. M. C.*

Dallas, Tex.—It is with great enthusiasm that I send herewith answers to questions on the first lesson of the advanced course. Although I have been a long time on this lesson, during my study of it I have met and overcome many trying problems which have confronted me in different forms for years. Praise the Lord that Unity is guiding me out of Egyptian bondage into the Promised Land. Daily as I throw open the windows of my soul to the sunlight of Truth, my consciousness becomes more and more quickened to my inherent possibilities, and I rejoice that I am a student of the Unity correspondence school. The notations attached to the returned lessons are a most wonderful help and uplift, and I am inspired anew each time. I send herewith my tithe, richly blessed and full of love for your wonderful service.—*A. F.*

MY HELP COMETH FROM JEHOVAH

Neodesha, Kans.—When I started reading Unity literature a year ago, my mind was continually in a state of distress and I seemed hedged in by despair. I was given copies of *Unity* by a friend and the more I read the clearer my mind became. Business worries cleared away and many blessings ensued. I am always glad to receive *Unity*.

I inclose a love offering.—*Mrs. E. H. S.*

Vaughn, Wash.—Inclosed find money for another year's subscription to *Weekly Unity*. I have received so much help from your prayers and from this little paper that I must write and tell you about it. A year ago I was suffering from nervous prostration and I did not think that I had long to live. A friend sent me some copies of *Weekly Unity*. I clung to every

word in them as a drowning person clings to a straw. I now am in perfect health and the nervous trouble has completely disappeared.—*Mrs. G. W.*

FREE FROM CARES

Los Angeles, Calif.—About a month ago I wrote you asking for prayers to help me stop drinking. I feel that I would be doing a great injustice if I did not write and tell you how grateful I am because the desire for liquor has completely left me. I am satisfied that I shall never take another drink. God bless you. —*R. M. C.*

Muscatine, Iowa—I had been continually beset by worry, but through your help I have gradually been released from it. Business is getting much better; I am getting twice as many orders from my territory as I used to get. I am very grateful to Unity for its help.—*H. D. J.*

FOR BY THY WORDS

Washington, D. C.—I am glad that I am a member of the Good Words club. Many times I would use negative words were it not for the pledge. If sometimes I forget and say something that I do not mean, I feel sorry, but like the prodigal son I arise and go to my Father and acknowledge what I have done and so start anew. Inclosed you will find a love offering to further the Master's work.—*F. J.*

San Francisco, Calif.—A copy of the rules of the Good Words club is fastened on the wall over my little writing table. Often these rules prevent a wrong phrase from getting into the letters that I write. I try to live up to my pledge.

Recently my husband returned from business much wrought up over the undeserved rebuke of a fellow worker of whom he thought a great deal. He said that he was through with him. When my husband told me about it, I explained that the other man probably was upset over something and that no doubt he was at that time very unhappy for having offended my husband. I suggested that next day he make it a point to praise the other man's work or at least to speak a few words of encouragement to him and see the change it would

make. My husband did so and now they are better friends than they were before. I bless Unity every day.—*Mrs. N. M.*

LOVE ONE ANOTHER

Madison, Ind.—Inclosed please find a love offering in appreciation of the help I have received from you. We are enjoying more harmony in our home than we have had for a long time. You may discontinue prayers.—*Mrs. J. E.*

Los Angeles, Calif.—A while ago I wrote asking for help that my husband would change his behavior toward his home and me. I am very thankful to say that he is like a different man, he treats me as he did years ago.—*Mrs. I. T. G.*

Society of Silent Unity: I wrote to you asking for prayers to overcome very unhappy conditions in my home. I want to thank you very much. For the first time in two years we are experiencing peace and harmony, and that is wonderful. Also, I have learned a great lesson; that is, to look to God, the source of all real happiness.—*Mrs. G. R., Oakland, Calif.*

UNTO US A CHILD

Philadelphia, Pa.—My baby was born on the fifth and I had a very easy delivery. I was in hard labor about forty-five minutes. The baby weighed eight and one half pounds and is perfectly normal. This is the largest baby that I have had, and I was not torn as I had been twice before with smaller children.

I thank you for your prayers during my confinement and I thank God for His wonderful help.—*Mrs. G. W.*

Society of Silent Unity: I wish with all my heart that other expectant mothers could come to realize as I have the power of divine law and harmony. I have been in touch with the Motherhood department of Unity School since the third month of expectancy. I have had few discomforts and those few were quickly eliminated through the study of the lessons and pamphlets sent me by the Motherhood department. I am the mother of a healthy, happy baby girl and I was not worn out by the old idea of long labor, for divine

love led me to eat and to drink the right things, and to think and to exercise in the right manner. I am grateful for the many blessings that have been poured upon me and mine.—*Mrs. C. R. S., San Diego, Calif.*

BRING YE THE FULL TITHE

Watch Hill, R. I.—Inclosed find my tithe. This year it is double what it was last year, and last year it was far ahead of the previous year. Through tithing I have been able to help many persons. I thank you for your teaching.—*J. G. S.*

Society of Silent Unity: About a year ago our school of dressmaking was not very successful. Expenses were very high and I found that it was taking almost all that I took in to cover expenses. I wrote for a prosperity bank, and I also started to tithe. The result has been amazing. Our school has almost doubled in attendance, and we think that we will require larger premises soon. Money has simply flowed in through various channels. I do not know how to thank Unity for teaching me the way. I act as if I were prosperous, I feel prosperous, and I spend money freely. Before I wrote to Unity I was inclined to be stingy.—*M. S., Winnipeg, Man., Canada.*

FATHER, I THANK THEE

Dear Silent Unity: I am sending a little love offering to you and I want to tell you how eagerly I look forward to *Weekly Unity* each week. I am sure that many hearts are made glad and encouraged by those beautiful, inspired lines that your department sends forth. God bless you, is my earnest prayer.—*P. C., San Francisco, Calif.*

Asheville, N. C.—I want to write a word in appreciation of *Unity Daily Word.* Each day the message of that day just exactly meets my own specific need for that day.—*Mrs. R. L. M.*

Senlac, Sask., Canada—I ordered *Youth* for one of my girl friends and she says she enjoys it very well. The only fault with *Youth* is that I read it too quickly, as I cannot put it down until I have read everything in it.—*N. W.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Do you think that a beginner in the study of Truth can make much progress while in the nursing profession?—*From a letter received by Silent Unity.*

Place yourself and all your affairs in the Father's loving care. Do all that you do as unto Him, knowing that He is working with you. As you speak the word of life over and over, thank Him for a living work, one in which you can best express His life and wholeness. If you are led to continue in the work that you are now doing you will infuse it with a living principle, which will bless all who come to you and will help to lift them above all sorrow and depression. Should you be led into other work, you will give substance and faith to that work, and you will be blessed richly. "One is your Father, *even* he who is in heaven." He loves you with a love that is mighty beyond the conception of man. Know that His love is now active in all your affairs and that His wisdom will work out all things for your highest good.

I have sought work in vain. Work is scarce. Will you help me find something to do during these hard times?—*Extract from a letter received by Silent Unity.*

You should look for a position with a viewpoint different from that of looking for mere work. Study yourself and sum up your qualifications. Become rich in mind and full of energy and enthusiasm. Declare that you love the industry of Spirit and that you are prospered by God. Look for a position with the feeling that you have prosperity in your mind, and that it is but seeking an outlet.

Those to whom you apply for work will

respond to your attitude. Hence, if you go to them with the thoughts of "hard times" and "work is scarce," you will meet these thoughts. Radiate the good for which you look.

It seems that everything is failing me, and I fail to see the reason. I have always given all that I could give. I have lived not at all for myself, as my children have been my life, but now they have their own interests. I try, but I cannot love differently. I wonder if God understands?—*Extracts from a letter received by Silent Unity.*

So long as you look without and cling mentally to your children and feel that you must do things to make them happy and that they must do what you wish to insure your happiness, you cannot understand God and the truth of your being, and you will not be satisfied. Only in the Christ consciousness can you find peace.

You say that you have lived for your children, and not at all for yourself. Now, make up your mind and your heart that you are going to begin this moment to live for God—for your real self—and leave every one else free to do likewise.

There is nothing in all the spiritual teaching of the ages to warrant our thinking that one individual should live exclusively for other persons. It is not possible for one life to be lived for other lives. To attempt this fails to fulfill God's plan of creation. You are but suffering the effects of disregarded law. The way to peace and light is through learning to know and to keep the law —not through your continuing to make money that you may shower persons with things that you think they want.

You say, "I wonder if God understands." What do you think God is? Consider this prayerfully: What are you assuming God to be? Do you actually think that your life is so complicated, so important, so different from other lives, that God

cannot give you light, and whatever else you require? So long as you insist on agonizing over circumstances and appearances, you cannot love differently or do any better. In your present state of mind God qualities can find only a very limited expression through you and for you. It is your own mental attitude that permits God mind to unfold through you and to bless you through others.

Would like to have you explain more about the law of giving and receiving, especially in business. What can we give, to whom, and how?—*Extract from a letter received by Silent Unity.*

Too often the chief thought in the business world has been "gain." The incentive has been getting, rather than giving. At the present time the idea of giving is becoming outstanding, and "service" is now stressed. To the degree that service is made an act of righteousness does it become the fulfilling of the law. Service is truly a spiritual attitude, a spiritual law; but when it is made to serve one's own ends it is degraded.

When you give, give because God in you loves to give. Put the Spirit of love into your work. Behold in your business associates that unity of spirit and of purpose that makes all service mutual. Serve God in your work and by recognizing Him in others. There is only one life, only one Power. We are seeking to reëstablish the dormant consciousness of unity. When we try to gain without giving we disregard the law, and we restrict ourselves by the limitations of mortal consciousness.

"Give, and it shall be given unto you." To be receptive to Spirit, to open yourself to receive, is as necessary as to give. When you recognize that God is the source of all good and see good flowing to you by many channels, you are working in harmony with the law. All persons have something

to give, and their giving a material thing, giving service, is symbolical of spiritual giving.

My husband insists on living a life of sin. Is there anything that I can do to change him? I want a home and companionship, for I am so lonely.—*Extract from a letter received by Silent Unity.*

Awaken to the divine companion, the Christ of God, within your soul, and find, in the warmth of His pure love, peace, happiness, and satisfaction.

He is the way to contentment and happiness, as well as to mastery and understanding, health and plenty, for Christ in you is your life and your good. "I am the way, and the truth, and the life."

The supreme thing that we have to learn in life is to be happy irrespective of outer conditions. This is possible only as we awaken to our completeness in Christ and draw on the eternal Source of good. To be dependent on others for our good is to be at the mercy of constantly changing conditions.

Your husband, like yourself, is seeking happiness. You consider it in terms of a home, love, and companionship. He interprets it in sense ways. Eventually he will perceive the falseness of his ways and understand, just as you must do, the reality that is back of all desire, and he will seek that reality only. Spirit will order your outer life as you fill your consciousness with the Truth of God.

Do not will that your husband live and act in any specific way, nor condemn or judge him. The best way in which you can assist him is silently to praise and glorify the Christ in him. Affirm that the dominion and mastery of Christ are now established in him and in yourself. Claim the uplifting, redeeming power of Christ. Give thanks that His love is purifying, directing, and adjusting all the affairs of your lives and that all things are in divine order.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

MORE ABOUT CHURCH UNITY

Much is being said these days about church unity. It is a subject of growing importance in the minds of many persons. Nearly every day we read something new about it.

Some are asking what the universal church will be named. The Reverend Dr. Parkes Cadman of New York thinks that the "child" should not be named until it is brought forth; then its nature will determine its name. In other words, no man knows just what a universal church will be like; no man can estimate the greatness of the result when all men come together in brotherly love.

Much along the same line of thought is the following excerpt from a newspaper:

> The matter of Christian reunion is a conception fraught with great significances. Not alone the churchmen, but statesmen, leaders in all walks of life, and even the unchurched themselves, will find a vastly different world when the churches of Christendom are once more one. Just what the nature of the oneness will be seems given to no one to say, but that there will be an accord far beyond anything we know today is certain.

The same newspaper makes the statement that the only thing that is keeping the denominations apart today is their "love for old furniture."

> While there is an increasing respect and coöperation among the churches, there still remain those features of the old home, so to speak, which each denomination is loath to give up. It is not the intellectual position of the denominations that keeps them apart nearly so much as it is the genuine love of old furniture, so to speak. In illustration of this feeling it may be said that one may have the highest respect

for the home of a neighbor. It may even be better than ours in many respects, but if the proposal were made to move over, many heart-string entanglements about the old place would be discovered.

Evidently, then, the church universal must not be forced on mankind, but it must come as the outgrowth of a real feeling of love for others, which will include a giving up of pride in personal possessions.

The Reverend Dr. Frederick H. Knubel, president of the United Lutheran church in America, recently made some very apt remarks about church unity, in an address before the annual meeting of the Lutheran Society of New York. We quote the Lansing (Mich.) State Journal:

> The gist of what he [Dr. Knubel] said was that men of today could not arrange church unity if they wanted to, but that it may come in spite of anything mankind in the present may do or say against it. This is probably pretty true.
>
> Inasmuch as there is essential unity in the churches at base this unity will sometime, somehow, find expression, is the way Dr. Knubel put the situation. He said that the church is primarily a spiritual thing and added that spiritual, unseen things are always greater than seen things. Since the church is first of all an idea in the eternal purpose of God, in His mind its unity always exists; though it may not seem so to men, this essential unity, since it is the most enduring among men, will some day come in for outward expression. The realization of the divine idea, thinks Dr. Knubel, will come through the inevitable victory of Truth.

It is interesting to note how this basic unity is working its way out, according to Dr. Knubel. We again quote the State Journal:

> One of the forces at work that any one may observe is how newer generations cease to hold as important that which their parents and grandparents thought vital. Not many of the Protestant churches of today teach doctrine. That being so, the youth shifts his church connections with the utmost of complacency.

The present generation is vastly more apt to make its church connections on the basis of family relationships and convenience than on any basis of doctrine. Of course, old associations and names still play their part, but they are less binding than perhaps they have ever been before. Since so many churches have ceased to teach doctrine, how can the effect be otherwise?

Dr. Knubel does not believe in forcing church unity. We quote:

While Dr. Knubel thinks there are many subtle influences at work toward church unity, he advised to beware of manmade church unity. He said that a short cut to the goal cannot be engineered. He said it was up to each denomination to ask itself if it possessed some big thing that no other denomination possesses. There is no good reason for separate life without that and coming generations will sense as much.

In other words, men must feel brotherly love before they can express it, and when they feel it, they will not have to devise or force ways of expressing it. They will not be able to help expressing it.

A DOCTOR'S PRESCRIPTION

"TRY BEING WELL—YOU'LL LIKE IT!" Thus did the Chicago Daily News urge its readers after Dr. Herman N. Bundesen, health editor of the News and coroner of Cook county, had recommended that as the way to get well and to keep well. He made the recommendation before the Chicago Chamber of Commerce. We further quote Dr. Bundesen, as reported in the News:

Too many people nowadays seem to enjoy poor health. The important events of their lives seem to date from their operations. For years sickness has been contagious. Now let's make health contagious.

To be healthy we must eat right, sleep right, live right, and think right. Then we will be right. Remember that our thoughts make our lives. We cannot think miserably and live joyously.

Get a health audit regularly. It is easier to keep well than to get well.

CONTINENTAL CONSCIENCE

A rather significant term has been applied to one of the results of the Pan-American Conference, which was held last February at Havana, Cuba. The Literary Digest makes this report:

> The great achievement of the Sixth Pan-American Conference, in the view of one Latin-American diplomat, was the development of a "continental conscience."

Usually a person thinks of conscience as the inner guide that keeps him from doing wrong. Conscience, however, means more than that. The word conscience is derived from two Latin words that mean "to know together." The fact that this conference reflected so much good will indicates to the Truth student that the conference was a sharing of the good desires of all the delegates concerned. It was a conference that saw reality beneath appearances, that saw what all American nations really want: peace and good will.

The expression, "continental conscience," is doubly apt in describing the pleasing product of the last Pan-American Conference.

WHERE UNITY PUBLICATIONS ARE SOLD

Unity publications may be purchased at principal news stands, leading book stores, and at Unity centers in most cities; also, direct from Unity School of Christianity, 917 Tracy, Kansas City, Mo.

If for any reason you are unable to obtain Unity literature from your local dealer or center, please notify the Unity sales department, giving the name and address of the dealer who could not supply you.

Upon your request, a directory of Unity centers and dealers who carry a complete stock of Unity publications will be mailed to you free of charge. This directory is also published in the January, May, and September issues of *Unity*.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life. Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

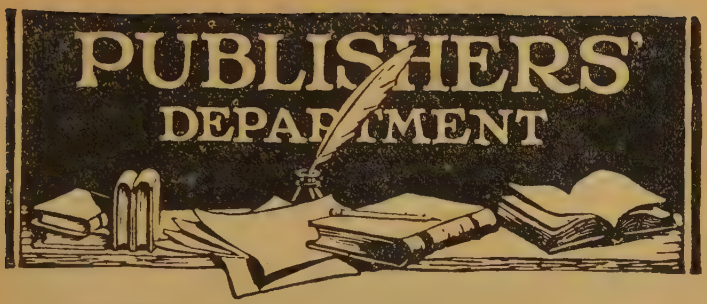
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found in this magazine.



It was inevitable after all the favorable comment that Brink received when the story ran in *Youth* that some large publishing house would put it in book form. It is a story of a young boy who grew up without the help of a mother or a father into a rather unhealthy young man but who found his end of the rainbow in a small country town. The story, which was written by Gardner Hunting, is well constructed and is handled with originality and a wealth of invention throughout, with many unexpected twists and turns. Appleton and Company have republished this story in most attractive book form and renamed it *Sunrise Calling*. It is one of those rare books that children and parents are likely to quarrel over—to see who gets it next. You can order it through Unity School. $2.

Unity's Sunday morning service, conducted by Charles Fillmore from 11 a. m. to 12:30 p. m., is growing in popularity every week. Likely this is due to the new wave length that has been assigned to Unity's radio station, WOQ. If you have never heard Mr. Fillmore talk you have a great treat in store; if you have, you will want to hear him again. Some Sunday when you are not attending your own church tune in and hear Mr. Fillmore's message to you. WOQ's present channel is 610 kilocycles, with 1000-watt power.

It is easy to have your child grow into the person that you want him to become if you follow the instructions set forth by Edith Kinley and Francis Gable in *Child Unfoldment*. Both Mrs. Kinley and Mr. Gable have children of their own and both come in contact with many other children in their Sunday School work, so the principles that they set down in this book are not based upon theory but on facts.

Sixty thousand copies of the March issue of *Youth* magazine were necessary to supply the demand for this newest of Unity's periodicals. (For the reason, see any recent issue of *Youth*.)

In June the readers of *Unity* magazine have a real surprise in store for them . . . a most interesting article by Nathan Read Wilcox. Many of you who are regular readers of *Weekly Unity* are well acquainted with Mr. Wilcox, as some of the most popular articles in that periodical are from his pen. Mr. Wilcox lives in the mountains with his dog Pat and his cat Ennui, and he has learned to push aside much of our worldly civilization and talk with the Son of God. These talks are based on the simple truths that have built the world, and they are what Mr. Wilcox writes about. His article for June is "Our Foundations." "Do You Fight Over Your Food?" by Wright Field is another article that you will especially enjoy in June issue. You'll find it in the Home department.

A year ago an Ohio manufacturer sent us a list of 207 names of employees that he wanted *Christian Business* sent to. This year the same manufacturer sent in over 300 names for the same magazine. Business was good with this manufacturer last year, over $2,000,000 worth, the best year that he ever had. We know that *Christian Business* had something to do with that growth, and evidently he did too, or he would not have sent for more subscriptions this year. *Christian Business* should be in every business office. Is it in yours?

That one must have a clear consciousness of health and prosperity before either can be realized is the main theme of F. B. Whitney's booklet, *Getting the Clear Realization.* This is one of our most popular booklets. Perhaps the reason for this is that it is teaching people that healing does not depend upon blind faith and great mental effort, but upon principle. To learn that one thing is worth many times the price of the book, which is only 25¢.

Because April 27 is *Weekly Unity's* birthday the editors are planning on giving their readers a present in the way of a "Forty Years Ago" number. Not that *Weekly Unity* will be forty years old—it will be only half that old—but Unity itself is about forty years old. This number will show what thoughts Unity people had about Truth at that time, and it will show how some predictions have come true and something of the progress that has been made.

How much easier it is for Unity to handle your orders if they are made out on Unity order forms and blanks! If you are simply sending in an order for subscriptions or other literature, won't you help us by using the order forms which you find in your magazines and in your Unity letters?

Gene Stratton Porter, through her books, convinced many thousands of readers that moths are as lovely as butterflies—though quite a bit different, to be sure. But suppose you were a moth? Would you be quite content not to be a butterfly? Mariella was not. Perhaps she had never read any of Mrs. Porter's novels, or perhaps she thought that Barry had no great fondness for moths—and, you see, Mariella had a sort of fondness for Barry. Well, from this you can perhaps see that the story of "Mariella, Moth," has possibilities. It has, and Gladys Hasty Carroll has made the most of them in her story which appears in May *Youth.*

Christian healing goes back to the time when Jesus Christ lived. The Bible teaches its principles, and so does *Christian Healing* by Charles Fillmore. There is nothing new in Christian healing or Christian living until a person finds it for himself . . . and then everything is new and different. This is the reason why the book *Christian Healing* holds such an appeal for all Truth students. Mr. Fillmore discovered Christian healing and Christian living for himself and founded Unity on that principle, and he tells others, in *Christian Healing,* how they can discover the same principle. Cloth bound and priced at $1.

During the month of January we received 16,828 new subscriptions to *Unity,* and 1,974 additional copies of *Unity* were placed on the news stands. After deducting the number of subscriptions that expired in January the *Unity* list showed an increase of 10,102 copies. Of this increase 8,875 were regular yearly subscriptions, and 1,227 were copies placed on news stands.

Silent Unity is the school of many of our outstanding Truth writers as well as students. Theodosia Schobert is a graduate from that school and she has compiled for us a book, *Divine Remedies,* of outstanding value. She tells us that thought is the cause of disease and then proceeds to give us the prayers used by Mr. Fillmore and the Silent Unity workers in healing many diseases.

Another book by Charles Fillmore is *Directions for Beginners.* As the title suggests it directs beginning Truth students to the shortest and surest way to a perfect Truth understanding. Included in it is a six-day course of healing treatments that Mr. Fillmore based upon his own healing experiences. Priced at only 25¢.

Get extra copies of *Unity, Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom* at your local news stands.

Many mothers subscribe to *Wee Wisdom* just as they buy their children shoes or any other necessity. Each story teaches some Truth lesson in an interesting and delightful manner. May *Wee Wisdom* has many stories that you will want your child, your friend's child, or your neighbor's child to read. "Company Manners," by Estelle Urbahns, "Best Friends," by Mary S. Way, and "Peggy's Present," by Lillian Vandevere, are among the many interesting stories that appear in May issue.

Book of Silent Prayer, a pocket volume of devotional prayers, was compiled by Unity editorial department. In it you will find prayers that are used by Truth leaders; prayers that will meet every situation. It is a book that you will want in your home. Bound in a colorful paper binding and priced at 50¢.

A recent letter from the publishers of Unity's literature in Paris says: "We have already sold over 100 copies of *Melanges* (Miscellaneous Writings), and the book is meeting with success, for the purchasers are charmed with the simplicity of the text and the help that they are getting."

HEAL THYSELF

Heal Thyself is helping people everywhere to overcome inharmonious conditions in their bodies. Each chapter of the book deals directly with the cure of some "dis-ease."

The following chapter titles from *Heal Thyself* will best tell you what to expect from the book: "Is Any Disease Incurable," "The Stomach," "The Heart," "The Eyes," "The Ears," "Hay Fever," "Goiter," "Rheumatism," "Cancer, Tumor, and Other Growths," "Headache," "Beauty," "To Reduce Flesh," and "Accidents." These are only a few of the chapters that make up this book.

Heal Thyself was published just a little more than a year ago in book form; since then two complete editions have been sold. It is attractively bound and gold stamped.

Price, $1.

The Highest Compliment

L. P. B., from Arabi, Louisiana, writes:

"In the latter part of 1913 we first subscribed to *Unity* magazine. Since then we have not been without it or will we ever be. We could get along without many, many things, but, we feel, it would be impossible to be happy, healthy, and contented without *Unity*.

"*Unity* magazine has shown us how to think and to live. We have better health and are more prosperous. We have learned from its study to be more considerate, loving, and tolerant to others. Above all it has taught us where to find God and how to look to Him for our needs, and that every one is our brother, for we are all sons of God."

We confess that we are highly pleased that *Unity* magazine is responsible for so many letters similar to the one above. The goal of the whole staff of *Unity* workers is to make *Unity* so necessary and so helpful that each subscriber will never want to be without its help. There can be no higher compliment than subscribers' renewing *Unity* year after year—with one exception, and that is their sharing it with friends.

To share a magazine that you especially like is not only a compliment to the magazine but to yourself as well. It is a compliment to the magazine because it is proof that it has accomplished that for which it stands; it is a compliment to you because it speaks of your unselfishness, of your wish to share your good.

We hope that you have found this copy of *Unity*, and the ones that have come before it, so interesting and helpful that you will want to pay it the "highest compliment" by sending your friends subscriptions.

15 cents the copy $1.50 the year

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"UNTOUCHED BY EVENTS"
"THE CREED OF THE DAUNTLESS"
"I FORGIVE MYSELF"

You will enjoy reading these in the May *Unity Daily Word*.

Also 31 full-page daily lessons.

15 cents a copy. Monthly, $1.50 a year.

UNITY BOOKS AND BOOKLETS

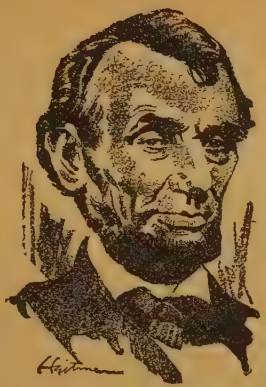
For Beginners	
Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners ..... Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth ..... cloth	1.00
Lessons in Truth ..... French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings ..... paper, $.75; cloth, $1.50; de luxe	3.00
Miscellaneous Writings ..... French, German	.75
Unity's Statement of Faith	.10
On Healing	
Christian Healing ..... paper, $.75; cloth, $1.50; de luxe	3.00
Christian Healing ..... French	.75
Divine Remedies ..... paper, $.75; de luxe	3.00
Divine Remedies ..... French	.75
Heal Thyself	1.00
On Prosperity	
*Be Ye Prospered	1.00
Spiritual Law in Business, The	.25
On the Silence	
Book of Silent Prayer	.50
Methods of Meditation	.35
The Silence ..... paper, $.35; de luxe	2.00
Pertaining to the Home	
Child Unfoldment	1.00
Consecration of the Room, The	.25
Cook Book, Unity Inn ..... washable keratol	2.00
Truth in the Home	.75
Inspirational	
Beginning Again	.35
Faith That Removes Mountains	.25
Faith That Removes Mountains ..... German	.25
Finding the Christ	.25
Finding the Christ ..... German, Spanish, or Swedish	.25
Heaven Now	.50
*Sunlit Way, The	1.00
*What Are You?	1.00
Devotional	
My Litany	.10
Truth in Song	.50
Unity Song Selections	1.00
For Advanced Study	
Selected Studies ..... paper, $.75; cloth	1.50
Talks on Truth	.75
Unity Tract Index	.50
For the Children	
Aunt Joy's Nature Talks ..... paper, $.50; cloth	.75
*Little Susie Sleep Ears	.75
Love's Roses	.25
Treasure Box	.50
Wee Wisdom Picture Book	.75
Wee Wisdom's Way ..... paper, $.50; de luxe	.75
*White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

IS IT TIME TO RENEW?

If this copy of *Unity* comes in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo.



"My Mother—"

If you have studied the life of Lincoln, from his humble home to the White House and through the trying Civil war days, you have met one of the greatest men in American history. His simplicity, his gentleness, his human understanding, and his iron strength of purpose were all his characteristics. But above all was his faith in the principles of God and of democracy. . . . Lincoln still lives in the heart and soul and conscience of the American people because he is what America stands for . . . the man that every mother wants her son to become. Pondering it, we think of a letter that Lincoln once wrote a friend: ". . . my Mother," he said, "all that I am or hope to be, I owe to her."

We know that "sentimentality" is supposed to be a thing of the past. And yet—there are mothers all over the world who are teaching their children the same principles that made Lincoln a great man . . . Truth principles.

These principles are Unity principles, the principles of greatness since the world began, and Unity is helping mothers teach their children to live by them. In no way can a child be so impressed as he can by an interesting story.

Little Susie Sleep Ears and *White Stockings and Other Tales* are stories that appeal both to the mother and the child. They appeal to the mother because they teach children lessons in honesty, truthfulness, unselfishness, courage, determination, happiness, obedience, and Truth in a way that impresses them more than all the "don'ts" and "mustn'ts" in the world. The children like these books, because they contain most interesting stories and pictures, and they do not preach.

Little Susie Sleep Ears and *White Stockings and Other Tales* are priced at 75 cents each. Send for them now so that they will help teach your child the principles that he will proudly refer to in later years as the principles "My Mother . . . . . ."

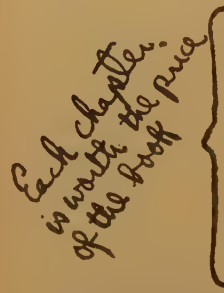
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Miscellaneous Writings

by

H. Emilie Cady

The chapters that make up this book formerly appeared separately in booklet form. The material in them was of such outstanding importance that they were all combined in one book, *Miscellaneous Writings*, so that they would be in a convenient and permanent binding. With one exception these booklets can be obtained now in *Miscellaneous Writings* only. They are:



Finding the Christ in Ourselves
Neither Do I Condemn Thee
In His Name
Loose Him and Let Him Go
All-Sufficiency in All Things
God's Hand
If Thou Knewest
Trusting and Resting
The Spoken Word
Unadulterated Truth
Oneness With God

Miscellaneous Writings is a convenient book to read during spare moments, since each chapter is complete within itself. H. Emilie Cady solves an important Truth problem in each of the chapters, in the simple and understanding manner that characterizes all her writings. *Miscellaneous Writings* is bound in paper at 75 cents; in cloth at $1.50; in de luxe edition at $3. French and German translations, 75 cents each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY PERIODICALS

Single copies: *Unity*, 15¢; *Christian Business*, 15¢; *Wee Wisdom*, 15¢; *Unity Daily Word*, 15¢; *Weekly Unity*, 5¢; *Youth*, 15¢.

Yearly subscriptions, $1.50.

PRESENTING THE MESSAGE

Below are some reports from members of Silent-70, telling us of their experiences and plans in introducing Truth through Unity literature:

"I first read the literature carefully, and, as I do so, the person to whom each particular leaflet would appeal comes to my mind. I place the initials on it, with lead pencil, to be erased before mailing. When all have been read and lettered, I sit down while still in the first flush of love and enthusiasm (which Unity literature always brings to me), then I mail them, putting God's love and peace into each leaflet. I believe love and peace are the keys to every heart."—*Silent-70 Member M. C. M.*

"To some persons I give two tracts of one kind (friends who I know have other friends who would like to read of Truth). In this way I initiate them into the desire to help. Many times, when I hand out literature I say, 'After you have read this, will you please pass it on to some one who might like to read it?' I am very thankful to be enrolled as a member of Silent-70. You don't know how blessed I feel. I bless every leaflet that I give out."—*H. G. L.*

Write to us for information about Silent-70.

THIS INTRODUCES TO YOU

the Good Words club. As its name implies, members learn to speak only good words. Hundreds of members write to us each month that, through their use of constructive words, their lives have been transformed, their homes made happy, and their outlook on life made more joyous and tolerant. We invite you to share in this good. Sign this pledge, and mail it to Secretary, Good Words Club, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 950 Old Shell rd

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe
Tucson—Truth Cen, 340 Scott

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Truth Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Truth Cen, 14 S Second
Berkeley—Unity Cen, 1805A Bonita
Compton—Eleanor Judson, 406 W Orange
Escondido—Unity Soc, Palace hotel
Fresno—Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 615 N Central
Hollywood—Unity Lib, 1030 Western; Ellen M Hilton, 6341½ Homewood ave; Unity Cen, 7543 Norton
Inglewood—Unity Truth Cen, 123½ N Market; Unity Soc, 426 E Queen
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes and Lib, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Divine Science Fellowship, 424 S Bdwy; Unity Fellowship Cen, 1002 S Burger; Mrs J F McNamee, 1466 Silver Lake blvd
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Truth Cen, 2822 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell, 14th and Clay
Pasadena—Unity Soc, 11 N Oak Knoll, rm 201; Brown Shop, 190 E Colo; Church of Truth, 333 Summit; Unity Truth Cen, 65 S Roosevelt
Redlands—Unity Truth Cen, 906 Tribune bldg
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Truth Cen, rm 315 Chamber of Commerce bldg
San Diego—Unity Soc, 412 A; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 210 Post
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrellaga
Santa Cruz—Universal Truth Cen, 151 Garfield; Meta Lib, 51 Church
Santa Maria—Mrs M A Kelly, 215 W Fesler
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic temple, 4th st
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma ave
S Pasadena—Unity Cen, 627 Fremont
Tulare—J F Manning, 258 North N
Van Nuys—Maud Crum, 14103 E Gilmore

COLORADO

Colorado Springs—Home of Truth, 217 DeGraff bldg
Denver—17th ave Community church, 17th & Emerson; Publication Book store, 514 15th; Herrick Book & Staty Co, 934 15th
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg; Unity Truth Cen, 124 W 13th

CONNECTICUT

Hartford—E Florence Booth, 926 Main

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, nw

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Truth Cen, 54 Lake Hunter drive
Lake Worth—Unity Study Class, 29 S J st
Miami—Unity Cen, 236 N E 5th st; Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 29 S E First ave; Pictorial Cen, 148 N E First ave
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—Unity Truth Cen, 664 5th ave S
Sarasota—Unity Truth Cen, 141 Halton bldg, S Pineapple ave
Tampa—First Unity Soc, 222 W Lafayette; Unity Cen (colored), 1107 Marion; Unity Study Class, North P K Civic Club, Highland & Fern

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Aurora—Mrs Minnie Brunnemeyer, 274 Evans
Champaign—Unity Reading Rm, 210 E Clark
Chicago—Unity Fellowship, 64 E Jackson blvd, suite 503; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Divine Science College, 1414 Straus bldg, 310 S Mich; Unity Cen (colored), 4307 S Mich

Danville—Class of Practical Christianity, 128 N Vermillion
Decatur—Unity Reading Rm, 1058 W Forrest
Hubbard Woods—Mary S Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, 210 Stewart bldg
Springfield—Lawrence Cen, Constructive Thinking, 227½ S 6th
Waukegan—School of Practical Christianity, 123 N Genesee

INDIANA

Fort Wayne—Truth Cen, 1210 Calhoun
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Lib, 1144 N Missouri
Vincennes—C S Miller, 316 Main

IOWA

Burlington—Order of True Fellowship, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Unity Truth Cen, 236 K P bldg
Sioux City—Unity Truth Cen, 615 Iowa bldg
Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Kansas City—Unity Cen, 308 Commercial Natl Bk bldg
Salina—Mrs Olga Palmer, 713 Gypsum
Topeka—Unity Truth Cen, 111 E 7th
Wichita—Life's Harmonies Truth Cen, 524 Butts bldg

KENTUCKY

Lexington—Unity Library, 24 Northern Bank bldg
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Meta Rms, 66 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers sr, 2831 Constance; Unity Society, 2000 Carondelet
Shreveport—Unity Study class, 1196 Louisiana

MAINE

Saco—World Helpers Healing Home, Flag Pond rd

MARYLAND

Baltimore—Unity Cen, 225 W 25th

MASSACHUSETTS

Boston—Unity Truth Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield; Home of Healing Light, 1 Queensbury st
Greenfield—House of Faith, 10 Park
Lowell—Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3119 Fisher
Flint—Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, L L Club, 61 Dutton
Kalamazoo—School of Christianity, 209 W Sheldon ave
Royal Oak—Unity Cen, 110 E 5th
Saginaw—Unity Cen, 921 Congress; Mrs J W Bliss, 423 S Michigan; Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 510 11 Plymouth bldg; Unity New Thought Cen, 2744 4th
St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

Joplin—Mrs J Courtney Calvin, 511 Gray
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d floor Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Coöperative Lib, 416 E 9th, Studio bldg; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
St Louis—Unity Cen, 1316 Melbourne hotel, Grand & Lindell blvd; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black
Butte—Keefe Bros, 25 Park
Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg
Omaha—Meta Lib, 307 Patterson bldg

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, 17 Boardwalk Arcade bldg
East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Julia M Woodcock, The Wee House, Franklin pl
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Unity Cen, 418-19 Babcock bldg, 240 W Front
Ridgewood—Unity Cen, 74 Cottage pl
Vineland—Arthur J Smart, R 5 Brewster & Menantico rds

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 371 State; Unity Cen (colored), 2 Monroe
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huyler's bldg, 374 Delaware; Meta Lib, 23 High
Jamaica, L I—Mrs Marshall C Bowman, 145-02 Jamaica
Jamestown—Unity Cen, 317 Cherry
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Meta Bkshop, 343 W 16th; Unity Cen (colored), 2523 7th ave; Nanna B Sutton, 42 W 129th
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg; Unity Study Cen, 107 Powers bldg
Schenectady—Unity Soc, 1055 Park
Scotia—Florence Judkins, 84 Pleasant view
Syracuse—Katherine Carter, 155 E Onondaga; Blanche M Peters, 3158 Midland
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 34 S High st, Pythian Temple
Canton—Ralph Young, 139 Cleveland sw; Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; Divine

Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken

Cleveland—Unity Cen, 2536 Euclid; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Church of Truth, Hotel Winton, Prospect & E 9th; Unity Soc, 406 Carnegie Hall, 1220 Huron rd

Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg

Dayton—Unity Cen, Fine Arts bldg, 35 E First; Dollie Sandridge, 59 Adelite

Hamilton—Unity Temple, 117 Ross

Marion—New Thought Studies, 454 Summit

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Toledo—Unity Soc, 213 Michigan

Warren—Unity Cen, 904-6 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg

Tulsa—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored) 511 E Marshall

OREGON

Mill City—Jennie Christensen

Portland—Unity Cen, Terminal Sales bldg, 12th and Morrison; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington

Erie—Unity Truth Cen, Reed hotel

Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1507 Walnut

Pittsburgh—Unity Cen, William Penn hotel

Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

Chattanooga—Minnie Schultheis, 404 E 8th

Memphis—Unity Cen, rm 1, Woman's bldg

Nashville—Unity Cen, 164 8th N

TEXAS

Dallas—Unity Cen, 428-30 Allen bldg

El Paso—Unity Cen, 305 E Franklin

Ft Worth—Unity Cen, 503 Worth bldg

Galveston—Purdy's, 2217 Market

Houston—Unity Cen, 1 New Majestic bldg

San Antonio—Unity Cen, 818 Maverick bldg, Houston

Waco—Unity Cen, 1229 N 17th

UTAH

Salt Lake City—Unity Truth Cen, 319 Atlas bldg

WASHINGTON

Bellingham—Unity Truth Cen, 1424 Cornwall

Chehalis—Alice L Ruth, 876 Folsom

Seattle—Unity Lib, 1408 2d, 214-15 Denny bldg; T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 1519 3d, rm 307, The McKelvey; Raymer's Bookstore, 1616 4th; Garrot & Woodbridge, 4207 University way; Bookmart, 622 Pike; Truth Cen, Hotel Gowman

Spokane—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson

Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific

Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise ave; Unity Cen, 443-44 Washington bldg, 119 E Washington

Milwaukee—First Unity Cen, 424-440 Commerce bldg

Racine—Unity Cen, 402¼ 6th

WYOMING

Casper—Unity Study Club, 959 Oakcrest

AUSTRALIA

Adelaide—New Thought Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st

Brisbane—Unity Truth Cen, Albert House, 2d flr

Melbourne—New Thought Cen, 714 Nat'l Bank Chambers, 217 Collins st

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, 153 Elizabeth; Dunlop & Co, 333A George; New Thought Cen, 161 Castlereagh

Upwey—Good Will Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Calgary, Alberta—Unity Cen, rm 12 Mackie blk, 236a 8th ave W

Huntsville, Ont—Mrs A O Trusler, box 252

Montreal—Unity Cen, 1827 St Catherine, W

Moose Jaw, Sask—Unity Cen, 221 Hammond bldg

Ottawa, Ont—Truth Cen, 162 First ave; Aquarian Meta Lib, 303 Banque Nationale bldg

Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall

Saskatoon, Sask—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765-A Yonge

Vancouver, B C—Unity Church of Truth, 641 Granville; Truth Cen, 118 Empire bldg

Victoria, B C—Unity Cen, 739 Gates

Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr

CUBA

Havana—W R Grizzell, Avenida 4, Entre 3 y 4, Reparto Buena Vista

Isle of Pines, Nueva Gerona—Thos H Spence

ENGLAND

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

Weston Super Mare—Evangeline Holt, 70 Severn rd

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

MEXICO

Mexico City—Henrietta M DeGore, La Calle de Lopez 5, Apartado Postal 1633

REPUBLIC OF PANAMA

Bocas del Toro, Almirante P O—Andrew A Campbell

SCOTLAND

Edinburgh—Margaret A Hume, c/o Churchhill Place

S AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace st